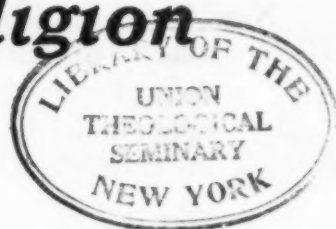


The CHRISTIAN CENTURY

A Journal of Religion



Stagger Incomes
Instead of Jobs!

By Harry F. Ward

Dry Thoughts on
Election Day

An Editorial

Fifteen Cents a Copy — Nov. 12, 1930 — Four Dollars a Year

NOV 11 1930

THE JAZZ AGE

The worldwide economic depression is contributing toward making people sober-minded. Multitudes are facing life with a new seriousness.

And now—what?

Now, if ever in history, is the time for the Church and all Christian leaders to offer to disillusioned men and women an interpretation of life and of the deeper issues which come to the front under such stress. It is a providential opportunity to put before the laymen in the churches, and before thoughtful people outside the churches, this question—

What's Coming in Religion?

If never before, people are now interested in the answers to this question. For religion is at last being recognized as the true foundation of genuinely successful and satisfactory living. There can be no other!—that is what this day of slumping material prosperity is saying, in startling tones.

TODAY, every minister, every leading layman, in all the churches—if they are wise — will begin to see to it that the message of religion is brought to the hundreds of thousands of seriously thinking people who are now seeking the way out of the mental and spiritual “jam” in which they find themselves.

The remarkable series of articles on “What's Coming in Religion?” soon to begin publication in *The Christian Century*, will afford illumination for spiritually confused men and women.

This series, contributed by a half hundred leaders of religious, philosophical and social thinking, of America and England, will tear through our complacencies—and will bring light as to the solution of our present difficulties—the only solution possible—the solution that is based on the application of religion to every phase of our life—personal, social, industrial, international!

IS PASSING!

» » What's Coming in Religion?

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~ Two things to do NOW: ~

- (1) See that your own subscription is renewed promptly.
- (2) Consider without delay what practical plans you can arrange in your church and community looking toward the wide reading of these penetrating articles. How many friends of yours would like to subscribe to The Christian Century now, if you should tell them of this coming event in religious journalism?

The CHRISTIAN CENTURY

November 12, 1930

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The Office Notebook

This is being written at 2 p. m. on election day. In three hours, or four, the editorial office will be deserted. Everybody will be at home, listening to the election returns over the radio. Quite a change from the old-fashioned election nights, isn't it? The crowds milling about in front of the newspaper offices; the splotchy stereopticon slides; the general racket; the drunks.

It is hard to believe that it was only ten elections ago when the first radio broadcast went on the air. KDKA, in Pittsburgh, made that occasion memorable by telling the first "ladies and gentlemen of the radio audience" that the country had gone back to normalcy with a whoop. How many listeners were there that night? A thousand? Hardly likely. And tonight they tell us that there will be approximately 14,000,000 sets in operation!

Changes like that make you a little dizzy when you stop to think about their social significance, don't they?

That sparkling, and thought impelling, article by Mabel A. Brown, "Aliens a la Mode," which appeared in the issue of October 15, has stirred up interest in many quarters. Unfortunately, a misunderstanding in this office gave readers a mistaken idea of Miss Brown's background of experience. The Americanization work out of which her article grew was mostly done in New York city. There is no Dante house in Utica.

It may seem to our colleagues like unprofessional betrayal to pass on Punch's guide for the reading of journalism, but this glossary for the interpretation of political news, as it is written, is too good to be confined to the British public:

... was accorded an enthusiastic reception.

A statement which has deceived nobody.

If Mr. X imagines that ... he will find himself sadly mistaken.

Victory. Success.

Defeat. Failure.

Hooligans.

Formula commonly used in connection with the personal appearances of the newspaper proprietor or his satellites.

A statement which this paper does not want anyone to believe.

We dislike Mr. X and will do our best to discredit him.

Result of anything done with the approval of this paper or its proprietor.

Result of anything done without such approval.

Any persons showing active disapproval of this paper or its proprietor's policy (for the time being).

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

ONCE MORE it has been shown that elections are used by the American people to vote against something, rather than to support any specific and clear-cut program. For the election of 1930, confused as its results appear if an interpretation in terms of policies endorsed is attempted, has been clearly a national protest vote against things as they have been. The ground-swell against the "ins," discernible across the country during the closing weeks of the campaign, developed on election day into a veritable landslide. Among the results most closely to be scrutinized are the overwhelming democratic victories in Illinois and New York; the democratic majorities in Connecticut, Massachusetts and Ohio; the Pinchot victory in Pennsylvania; the election of Costigan to the senate from Colorado; the election of democratic congressmen from Indiana, and the surprisingly small plurality given to Mr. Morrow in New Jersey. There will be argument for weeks to come as to whether the republicans or democrats have numerical control of congress. But it is clear that the administration, with its high tariff, big business philosophy, has lost control. No matter what party labels they may wear, Mr. Hoover knows that for the rest of his present term he must face a coalition of opponents in both branches of the federal legislature.

The Nation Registers a Protest Vote

What Did the Voters Try to Say?

IT IS much harder to interpret the results of the midterm national election than it is to gauge the direction of public sentiment from the outcome of a presidential campaign. But taking the country as a whole, three explanations of the outcome can be advanced. In the first place, the results can be regarded as a protest against the current business depression. It may be illogical to hold an administration responsible for hard times, but it is the undeviating history of American politics that the party in office during prosperous periods always claims—and is usually

given—credit for the prosperity, and the party in office during a lean period is tagged with responsibility for the leanness. The election result in such a manufacturing state as Connecticut, for example, can largely be set down to this cause. In the second place, it will be claimed that the election of wets in many states indicates a general shift of public opinion away from prohibition. There are certain parts of the country where this shift is undoubtedly taking place. It would be remarkable if the recent enormous expenditures of the millionaire-financed Association Against the Prohibition Amendment, and its associated organizations, had produced no effect whatever. But it needs to be taken into account that in states where the wets will be claimed to have made their most spectacular gains, the republican dries who were defeated have been identified with the most reactionary wing of the party. In Massachusetts, in Ohio, in Indiana, and in Colorado it was more a defeat for the old guard than for the dries, although the folly of allowing the dry cause to become linked up with political reaction is again demonstrated by the result.

The People Want Honesty

IF WE had to name one underlying explanation for most of the results of the election, we would choose neither of the two mentioned, but the desire of the nation for a new access of honesty in political speech and action. The country is sick of weather-vane politicians. The citizen may be dry, or he may be wet. His predilections may be republican, or they may be democratic. Ahead of everything else, however, he is disgusted with trimming and time-serving. If the election was an "anti" election in some respects, it was even more a "pro" election in others. It was pro-square shooting. The outcome in Illinois, New York and Pennsylvania strikingly illustrates this. The amazing landslide which has sent J. Hamilton Lewis back to the senate from Illinois was not primarily a tribute to Mr. Lewis's statesmanship nor an endorsement of his wetness. It was rather the re-

sult of the determination of hundreds of thousands of citizens of all points of view to defeat the republican candidate, Mrs. McCormick, for what they rightly regarded as her shifty and disingenuous campaign. For that reason, the "protest" campaign of Mrs. O'Neill failed to register; the voters were not content with such a protest; they were bent on smashing the tricky republican ticket and so swarmed into the Lewis column. In New York, the voters in the same way failed entirely to respond to the republican candidate's last-minute conversion to a wet platform, choosing a party that is openly and assertively wet rather than one which tries to be all things to all men. In Pennsylvania, on the other hand, despite the defection of most of the important republican party leaders, and despite the closing-hour withdrawal from active campaigning of his senatorial running mate, Gifford Pinchot's magnificently unequivocal and liberal platform has won for him a triumph which makes him an outstanding political figure in the nation.

What of the Referenda?

THIS issue of *The Christian Century* must go to press before the tabulation of votes on the wet-and-dry referenda in Massachusetts, Rhode Island and Illinois has been completed. The referendum in Rhode Island, one of the two states which refused to ratify the 18th amendment, indicates that state to be as wet as ever. In Illinois, however, many voters took the referendum for what it was—a mere political dodge meant to help timid politicians out of a dangerous corner—and widely disregarded it. The outcome, as was certain from the first, was nominally wet, but practically all meaning was taken away from the result by the participation of somewhat less than two-thirds of the voters. In Massachusetts the referendum was an honest one, and there the result is much too close to be known until the last polling place has reported. At this moment, it looks as though the proposal for repeal of the state enforcement act had carried by a few votes, but later returns from rural districts may change this outcome. Whatever the final result, the closeness of the vote indicates that, even in a state which has been widely reputed to be sopping wet, there is much more determined dry sentiment than the press has recognized. Yet supporters of prohibition as a national policy must, and will, admit that the election results show that there is terrific fighting ahead if the 18th amendment is to be maintained.

Indian Round Table Opens Amid Depression

THE long awaited round table on the future government of India is opening in London as this issue of *The Christian Century* reaches its readers. Cabled reports state that there is little optimism in the British capital regarding the outcome of this dis-

cussion. Certainly it is hard for more distant observers to see any hope for a solution of the problem in such a gathering. For the overshadowing fact remains, the absence of Mahatma Gandhi or of any representatives of the nationalist congress. Surprising reports come from London of the unanimity of the Indian delegates in demanding an immediate grant of dominion status. That a delegation so heavily loaded with native princes—those expensive despots who are secure in their wealth and power only as long as the British rule is secure—should have come to practical unanimity on this issue indicates that the sentiment of the people of India must be so overwhelmingly in favor of such a demand that the princes dare not resist. Beyond this initial, if fundamental, demand nothing like agreement seems possible. And it is quite likely that, if the different parties to the round table begin to wrangle over the details of the federal administration which is likely to be proposed, they will develop cleavages wide enough to split them even on the matter of dominion status. While the nationalist congress remains unrepresented, however, there is an air of unreality about the whole proceeding. If the round table agrees upon a plan of government it will still have to receive congress approval before it will have any real chance for successful application. And if the round table breaks up without agreeing, it will leave the congress more than ever the only unified and aggressive group on the Indian side, with consequent accession of prestige and power.

Lion of Judah, Elect of God, Power of Trinity the First

WHY all this excitement about the coronation in Abyssinia? To most Americans, Abyssinia is a country of such little interest that they could hardly locate it on a map. They know that it is somewhere in Africa, but whether on the coast or in the interior, whether on the eastern side of the continent or on the western, they neither know nor care. Yet here are the newspapers giving columns to descriptions of the ceremonies that have accompanied the coronation of Ras Tafari, already king of kings, conquering lion of Judah and elect of God, as power of trinity the first and emperor of Ethiopia. Here is President Hoover sending a framed and autographed photograph, carried by a special ambassador who is, in turn, accompanied by a brigadier-general of the United States army. Here is a gift of wine from President Hindenburg, and the gift of an airplane from the French republic. Here is a son of the king of England bearing, in person, a coronation cake weighing a ton. What has happened? Why this sudden interest in the crowning of a new ruler in Abyssinia? Of course, nothing of particular importance has happened—yet. But an undoubtedly strong man has pushed aside all rivals and mounted this throne which, tradition claims, was first established by Solomon and the queen of Sheba. As long ago as the battle of Adowa, in 1896, Abyssinia showed her ability to resist the advance of European powers. If the new emperor is able, as he

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desires, to modernize his country he may make matters exceedingly uncomfortable for the surrounding British, French and Italian colonies. Certainly any such program will involve many exceedingly attractive construction concessions, the first of which an American corporation has just obtained. And certainly its success would have an immediate effect upon black Africa's attitude toward the white man. It is because of reasons such as these that farsighted white statesmen have gone to such lengths to honor an Ethiopian coronation.

Americans in Japan Protest U. S. Films

THE Japanese Advertiser, the leading English newspaper of Tokyo, announces that ninety Americans, mostly missionaries, have signed a protest addressed to the foreign relations committee of the United States senate, objecting to the American films as exhibited in Japan. It states that the petition is now being circulated and that many other names will probably be added before it is sent to Washington. The petition reads:

We, the following American citizens living in Japan, basing our action upon personal observation and opinions expressed by Japanese people, feel compelled to report to you that certainly many and probably the great majority of American films shown in Japan are to a very serious degree detrimental to the moral welfare of the youth of Japan because the films depict chiefly the exploits of the idle rich and of the **fast and criminal groups**. Unfortunately these are taken by Japanese to be typical of American life and customs and cause real misunderstanding of and disgust for America.

We, therefore, urgently request the foreign relations committee that more effective steps be taken for the control of the exportation of films.

The signatures include the names of the most prominent missionaries in Japan. Professor Arthur E. Holt, who has just returned from India, says that the American films shown in that country are the filthiest type, but are counted by the British and by the Indians alike as representative of America. Sherwood Eddy tells of pictures of prison life being shown in England with preliminary announcement by the British censors that while conditions may be of this nature in America they cannot be like that in the British empire. We say it again: Every citizen must be previewed by the state department before being allowed to go abroad; so must every loan. How long before we have sense enough to require a similar preview for every film?

Western Governments and Missionaries

WASHINGTON is worrying again about the fate of American missionaries in the interior of China. Dispatches plainly inspired by high officials in the state department tell the public plaintively of the trouble which consuls are having in persuading many missionaries to leave their stations and take refuge in treaty ports. Some of the missionaries, it is stated, have absolutely refused to go. And grave fears are

expressed for their safety. These fears are well-founded. Since 1924 it is reported that 12 Protestant and 21 Roman Catholic missionaries have been killed in China, while almost a hundred more have been held for ransom. The recent killing by bandits of Miss Edith Nettleton and Miss Eleanor J. Harrison, British missionaries, has shocked all western churches. At the present time, more than a dozen Catholic priests are known to be in bandit hands, and there are several Protestant missionaries who are supposed to be similarly held for ransom. In trying to protect the missionaries it is not always certain, to be sure, that following consular advice to seek a treaty port is the surest road to safety. Miss Nettleton and Miss Harrison were doing just that when captured; other missionaries from the same part of China have suggested that if they had stayed in their mission station they would probably have been undisturbed. But the nervousness of the state department is nevertheless easily understood, as well as the feeling that foreign nationals, whatever their reason for being in China, are better off in the treaty ports as long as the country remains in its present bandit-ridden condition.

A Soul-Searching Choice

YET, reasonable as the complaint of the state department may seem, it is likely that consuls will continue to experience difficulty in evacuating missionaries from their interior stations. It must not be forgotten that a general evacuation occurred only three years ago. In many parts of China the disturbances which were feared when the missionaries then withdrew never took place. Later on, the missionaries who went back to these places had to undergo the uncomfortable experience of telling Chinese pastors and church members why they had thought it necessary to get out. Moreover, disorder in interior China is no new thing. It is more severe now, in some parts of the country, than it has been before. But the missionaries know that it exists. In fact, they know more about it than any other group of foreigners in the country, including the consuls. This for the simple reason that they live closer to the Chinese than any other foreigners. They know, also, that there is no possibility of physical protection outside the limits of a half-dozen outposts. When, therefore, the missionaries returned to their stations after the previous evacuation, they had largely counted the cost. To remain, they knew, might expose them to grave dangers. But not to remain—to keep running in and out at every sign of trouble—would hasten the utter disruption and frustration of their work. The choice which they made was soul-searching, and gloriously heroic. Having made it, most of them will stand by it. It is not for us, or for anyone else, to say what the decision of a missionary, confronted with such a choice, should be. But, once having made the choice and gone back into the interior, these missionaries who propose to stay to the last possible moment are writing a new and glorious chapter, not only in the

history of missions, but in the solving of the problem produced by the presence of nationals from a militaristic nation in the territory of a "weak" state.

The Furore Over Palestine

THE publication of the report of Sir John Hope Simpson regarding Palestine, which was given to the world accompanied by a white paper setting forth the British government's future policy in the administration of its mandate for that country, has deeply stirred both the Jewish and the Arab people east and west. Neither group is in the least satisfied. It is impossible that they should be. Promises had been made to both which were incapable of fulfilment. They were made at different times, by different British administrations, both under the pressure of war conditions and with the hope that in some manner and degree they could be made good. They have not been, and in the nature of the case they cannot be, and the result is growing dissatisfaction on the part of the Zionist group in Palestine and their sympathizers throughout the world, and likewise on the part of the Arab population of the near east and the world of Islam in general.

This is a situation of grave danger. Responsible members of the British government are increasingly conscious of the difficulties in which they are involved in dealing with it. The Wailing Wall outbreak of last year was an effect and not a cause. The causes of the trouble lie much deeper, and any slight incident might easily cause a fresh outbreak of fanaticism on either side. There was, therefore, a sincere desire to discover a method of satisfying both the Arabs and the Zionists behind the appointment of the Simpson commission.

The Simpson report is long and detailed. Evidently the commission made a minute and careful study of the whole situation. Account is taken of the two commitments to the Arabs and the Zionists, known as the McMahon and the Balfour declarations respectively; the populational problem in a little land with limited arable area and few other resources; the friendly relations prevailing between Jews and Arabs previous to the Balfour statement; the immediate increase in Jewish immigration resulting from the hopes raised by that document; the earnest and sacrificial efforts made by Jews in the attempt to create a "homeland" for their people; the gradual acquisition of large areas of the best land in the country by arriving Jews, aided by generous gifts from Jews in Europe and America; and the increasing friction between the Arab majority, amounting to some 650,000, and the rapidly growing Zionist minority, said now to amount to 150,000.

The Balfour declaration, however unfortunate it may have been in its disregard of previous commitments made by the British foreign office to the Arab population of Palestine, Transjordan and the Sinai peninsula, made explicit the pledge that no disadvan-

tage should accrue to other than Jewish people living in Palestine. The Simpson report discovers that, while great improvements have been made in living conditions in the country, many of which are due to Zionist initiative and zeal, on the whole the Arab population has been placed at a disadvantage. The Arabs are for the most part an unskilled people, following primitive methods of agriculture, and selling their labor as they can. The Jew is much more resourceful and energetic, buying the best of the land, employing modern machinery, and doing his best to realize the hopes of his race for complete possession and control of the country. This is quite natural. It is in accord with the expectations generated by the movement, and due in large degree to the gifts that have poured into the Zionist treasury from the west.

But it increases the difficulty of the Arab situation. One of the provisions of the Jewish foundation fund, which enables Jews to purchase land, precludes the employment of Arabs, which the report characterizes as most unjust to the majority of the inhabitants. It is this fact which led to the practical suspension of Jewish immigration by British officials. "It is the duty of the administration under the mandate," says the report, "to insure that the position of the Arabs is not prejudiced by Jewish immigration." It continues, "It can now be definitely stated that, at the present time and with the present methods of Arab cultivation, there remains no margin of land available for agricultural settlement by new immigrants, with the exception of such undeveloped land as the various Jewish organizations hold in reserve. Any hasty decision in favor of more unrestricted Jewish immigration is to be strongly deprecated, not only from the viewpoint of the interests of the Palestine population as a whole, but from the special viewpoint of the Jewish community. So long as widespread suspicion exists as it does among the Arab population that their economic depression is due to excessive Jewish immigration, and so long as some grounds exist upon which this suspicion may be plausibly presented as well founded, there can be little hope of any improvement in the mutual relations of the two races. It is upon such improvement that the future peace and prosperity of Palestine must largely depend."

The position of the British government in the present crisis is difficult. It has made explicit and contradictory promises to two opposite parties. It is in no position to carry them out. The McMahon pledge of self-determination and possession of the lands of the near east, including Iraq, Transjordan, Sinai and Palestine, was made at a time when the protection of the Suez canal, the jugular vein of the empire, was one of the major necessities of Britain. The Arabs carried out their part of that agreement to the letter, through the leadership of Thomas Lawrence, "the uncrowned king of Arabia." The Arabs have waited long and with growing impatience for the fulfilment of that promise, and the world knows what Lawrence has thought of the disregarded pledge. The Balfour declaration came at a time when Jewish aid was greatly needed and appreciated. The Zionists

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are demanding its fulfilment. Jews in Palestine hotly declare that it is the business of the British to put enough troops into the country to overawe the Arabs and protect Jewish interests. But the British government is in the unhappy position of "having friends in both places." And if the choice has to be made between Zionists, even with all the Jewish sentiment which on religious and racial grounds supports them, and the Arab population of the orient, which is a powerful, fairly united and increasingly self-conscious group, the chances are that it will be long before a choice adverse to Arab interests is made.

The Simpson report has aroused the most emphatic protests from Jewish groups throughout Europe and America. This is natural. It is one method of bringing pressure to bear on the British and every other government in favor of Jewish interests. Equally bitter have been the protests of Arabs and their co-religionists throughout the east. Meantime, in the face of these contrasted interests, and with the dilemma of inconsistent promises, Britain is doing the best she can with a most unhappy situation, and in accordance with her time-honored method she is proposing to "muddle through" by taking deliberate sides with neither of the disputants, but letting time and compromise have their way.

Dry Thoughts on Election Day

THESE words are being written on election day, Tuesday, November 4, 1930, a date that will mark the beginning of a new chapter in the story of the warfare against the liquor traffic. Today a decade of complacency on the part of dry public opinion comes to an end. The trumpet which rallied the increasing hosts of prohibition for more than a generation was hung on the wall when the 36th state ratified the 18th amendment in 1919. That trumpet The Christian Century takes down and calls for the trumpeter to blow upon it a blast that will wake the sleeping dries and rally them to the endangered colors. For today a new battle begins.

Whatever the outcome of the elections in terms of candidates and referenda, there can be no doubt that the friends of the liquor traffic will register plausible and substantial gains in the vote of today. They have abandoned the policy of sporadic bushwhacking and have organized their forces for a concerted attack upon prohibition. An enormous war chest has been put at their disposal. Their strategists have stolen the livery of virtue in which to parade. They talk in the vocabulary of "temperance," of "liberty," of the "sacredness of law," of the "purity of the home," of the "salvation of youth." With these habiliments they strut through the camp deceiving the uncritical into the belief that prohibition is a "damnable" thing at whose door must be laid all the crim-

inality and moral looseness which has been rampant since the war.

While this wet attack has been organizing itself, the dries have been confidently hiding behind a barricade of legalism. Is not prohibition a part of the nation's law? Is it not written into the organic and permanent constitution of the republic? Can the wets change the constitution? Is not prohibition safe so long as there are 13 states out of 48 which remain dry? The answer is, No, it is not safe! It may be safe on paper, but it is not safe in reality. The prohibitory law belongs to that kind of law which can be made effective only by the support of a clear majority of the people. It rests for its success not upon its technical legality, but upon a positive public opinion. If public opinion is preponderantly unfavorable, the law will not succeed. In a democracy it ought not to succeed. A democracy has the right to be as bad as it wants to be, just as it has the right to be as good as it wants to be. Dry public opinion has no right to "put anything over" on a nation whose majority is unwilling. Governments still derive their just powers from the consent of the governed. And it is still right that the majority shall rule.

The preponderant public opinion of the United States is dry. If this is not so, no sound defense of prohibition is possible. The 18th amendment was adopted after thirty years of public education, during which local communities, counties and whole states became dry until, by 1917, when congress passed the amendment, seven-eighths of the territory of the nation was under dry rule. But unfortunately, as it seems, the federal dry regime was launched at the beginning of an era which has been marked by profound and radical moral instability. Following the war, the ethical and social restraints of past generations were cast aside. For a decade the social order has been functioning under conditions of extreme individualism. Social pressures and sanctions have been relaxed. Ancient standards have been lightly ignored and defied. Every department of life has been involved in this crumbling of our traditional social controls. Nothing has been too sacred to be challenged by the spirit of adventure and experiment.

We do not refer to this aspect of the past decade in order to condemn it. Our characterization is not conceived in a mood of gloom. On the whole and in the long run the moral phenomena of the period are more wholesome than otherwise. The moral costs are outweighed by the gains in human weal to which such a transition period is now pointing us. But federal prohibition cannot be justly appraised save in its relation to the abnormal but temporary conditions under which it has so far operated. It was subjected to the severest test imaginable, at the very moment of its birth. That it has succeeded at all is evidence of the depth of the root with which it has taken hold upon the intelligence of the people.

But the friends and profiteers of the liquor traffic have been able to exploit the moral confusion of the past decade to discredit prohibition. Every kind of

irregularity and lapse has been laid at its door. Despite the fact that, according to President Hoover, only 20 per cent of the prisoners in our crowded jails are guilty of violating the prohibition law, the wet press by its persistent assertions has led many to believe that they are filled mostly with prohibition offenders. Sheltered behind this successful misrepresentation, it is impossible to get the press to inform the public concerning the enormity of the gambling racket which for crime and money volume probably far outstrips the bootlegging industry. That we are in an era of moral carelessness and of lawlessness, cannot be denied. But it can be denied that prohibition is responsible for it. Instead, it can be safely affirmed that had it not been for prohibition, had the liquor traffic possessed legal freedom to ply its trade, this post-war decade would have been incomparably worse. It may have been unfortunate for prohibition that it was launched at the opening of this period, but it was most fortunate for the nation.

Such considerations, however, do not change the all important fact with which dry public opinion must reckon. That is the fact that the persistent, powerful, self-interested, cunning, conscienceless, unsleeping prospective profiteers of a legalized traffic in liquor have at last succeeded in making an appreciable break in the morale of prohibition. The ballots being marked today in tens of thousands of voting booths will register that fact when the count is announced tomorrow. We do not want to be told by the Anti-saloon league that the decrease in dry congressmen and senators is only the recovery by the wets of their normal representation which was upset by the Hoover landslide two years ago. That kind of Pollyanna optimism is a disservice to prohibition. The electorate of the nation must be told that prohibition is in danger, that the opposition is making gains, that the people are confused, that the dry morale is being weakened by the terrific bombardment of the opposition and that heroic action is necessary if the nation is to be saved from an inundation of liquor and a national drunken debauch.

It is the hour to take down the trumpet and startle the sleepers into action. The next two years, beginning today, reaching one climax at the republican convention in June 1932 and another at the election in November of that year, will spell the fate of prohibition. If the dries continue in their false sense of security behind the 18th amendment, they will awake in shame to discover that their dyke has been pierced.

In the two years ahead the lines of prohibition must be re-formed. New leadership must be found. New organization must be effected. Much if not all of the old organization must be, not abandoned so much as absorbed in the new and more comprehensive organization. The prohibition principle must find fresh arguments pertinent to the new times and congenial to the new temper. It must be dissociated from blue laws, from puritanism, from fanaticism, from religiosity, yes, from religion, and shown to rest upon social and economic grounds which amply jus-

tify its inclusion in the law of the land. It must be so interpreted if it is to capture the support of the new generation, whose mind, prejudiced and poisoned by the caricatures and distortions of the wet press, conceives of prohibition as hardly more than a survival from an age that is now dead.

In its political aspect, prohibition must seek out its natural political affinities and unite with them either in a now existing party which together they may be able to transform and invest with new life, or, failing that, in a new party which, if it does not win its first appeal to the national electorate, will be able to win four years later. The one basic purpose in the political strategy of prohibition henceforth must be to extricate itself from its present suppliant relationship to political parties which have no interest in it, which play fast and loose with it, which patronize it, which hand out to it a grudging dole or sop, and which, with unblushing hypocrisy, use it only as a means of advancing their own political fortunes.

It is this suppliant relation of prohibition to the two political parties that has given the wets their best openings to break down dry morale and dry effectiveness. It was the idea of such a relationship that inspired the organization of the Anti-saloon league more than thirty years ago, though at that time the relationship was not conceived as suppliant, but threatening. The theory was that the dries, standing as they did in both parties, should nevertheless subordinate party allegiance to the claims of prohibition. Thus, a wet democratic candidate was given to understand that he could expect to lose the support of dry democrats if his republican rival was dry, and vice versa. If both were dry, the league made no recommendation. It was for the realization of this strategy that the Anti-saloon league was born. It was good strategy then—a sound strategy. But it is not a sound strategy now. It was a sound strategy when prohibition was on the offensive—outside, trying to get in. But it is bad strategy when prohibition is, as now, on the defensive. For the whole psychology of its relationship to the parties has been reversed. Then the dries had everything to gain. Now they have everything to lose. The strategy of "brigading" the dries in both old parties, as the allies at first tried to do with the fresh American troops in France, may have been wise for a time, but it cannot be a permanent policy. It has bred hypocrisy in both parties. Prohibition is at best a guest in the party, not the master of the house. The strategy of making both parties dry by exercising the balance of power in both was bound in time to pass from a relationship of power to one of suppliancy. The patron has now become the patronized.

This policy must be abandoned. And the fate of the Anti-saloon league as the shadowy survival of this policy is not important. The new time and the present crisis call for the complete emancipation of prohibition from the hypocrisy of the old parties. Never again should it be content to entrust itself to such leadership as that of Harding, Coolidge and Hoover.

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Its candidate for President must be himself not a mere patron of the dry constituency, but a convinced representative of it, who will not merely say that he is dry but will argue for his convictions, carry the dry banner in campaign and in office, and stand or fall with the prohibition principle. Only a President of that kidney can demonstrate the wisdom and practicality of the law, and save the nation from the return of the saloon.

Only by finding such a leader, and rallying to him, on a dry platform which is as integral to the party ideal as the tariff is to republicanism, can the dries maintain their own morale and make their cause worthy of public respect. If they cannot confront and triumph over a wet party in a head-on contest, their cause is lost and ought to be lost.

Of the outcome of such a contest The Christian Century is confident. The resources of the dries in arguments, in leadership, in organization and, better than all, in intelligent conviction of the righteousness of their cause, are beyond calculation. They have not yet begun to fight. But they must begin, and at once. The Christian Century, for its part, is ready. Its public may count upon its determination to see this thing through!

Okaw Bill

A Parable of Safed the Sage

WE CAME to the River and we could not get across, sing Polly-wolly-doodle all the day. For the new Bridge a dozen miles away had put the Ferry out of business and the place that had known it doth know it no more. And where the Ferry had been was no sign of Human Habitation save a Battered and Weather-beaten Houseboat, with the name of the occupant painted on the side. And the name was Okaw Bill.

For the French were first of white men among the Indians of North America, and they learned and Frenchified the Indian names, and gave us this lasting benediction in a land whose chosen names are the wearisome Riggsville and Briggsville and Griggsville, and they spake of the River Au Kas, and the Americans call it the Okaw. By thy rivers, gently flowing, Illinois, are more things than the tax-collector doth discover and one of them is Okaw Bill.

And Okaw Bill told us how long it had been since the Ferry ceased to ply across the Okaw, and by what roads we should best approach the Bridge. And he spake as an Intelligent and Courteous man. And albeit he offered no information that we asked not for, he spake as one who had no guilty secret. And his Hat was like unto the Hats of the soldiers of the Spanish War, and his age was about right for that event, and he had a military bearing; but of that he spake not. And if any Tragedy or Misadventure lay back in his life, he kept it unto himself.

And his Houseboat was above High Water. And he said when we asked him that the rise and fall of

the River bothered him, and that the Ice in Winter could worry a boat not a little; so he beached his boat above the River when he did not want to travel.

And when we asked him such questions as we thought might not appear too Curious, he said that he had traveled North and South, by Land and by River, and sometimes he liked to travel and sometimes he liked to stay where he was. And when he wanted to travel, he traveled, and his Gasoline cost him nothing, for he let the River do the work; and I did not ask him how he got back up-stream, but I imagine he hooked on behind a tow-boat and worked his passage.

And he said, I have traveled far, but I was born on the Okaw, and having seen many other places, I like this the best. And when I want to travel, I have the Facilities of Travel at hand; but when I want to settle down, I have all my possessions with me.

And the River provided him the more part of his living; but when he tireth of Fish he hath a few hens and a rifle and he may eat Eggs or the flesh of Hare or Squirrel. And when he hath infrequent need of such things as Money can buy, the farmers are wanting Labour. And he is willing to Labour when there is something to be gained by it, but he hath no love of wasting Labour which is of value for Money which is of no Value except on Rare Occasions, and then he can work as much as he hath need and no more. And when a man hath only himself to feed, he need spend no great fraction of his life worrying and sweating over the High Cost of Living.

And I meditated much, and I spake unto my friend concerning Diogenes and his Tub, and how he desired nothing that Alexander the Great could give him save that the King should step out of his sunshine. And of Thoreau under the roof of his Shanty, and of Omar with his Book of Verses, his Loaf of Bread and his Jug of Grape Juice and his Thou, and I said, We pay a rather High Price for our Civilization. I fain would have this for myself, like Okaw Bill, the means to Travel, and the Inclination to stay where I am.

Strange City

IN that strange city locked within the skull
Under its darkling firmament of bone
Who tread the dusky hieroglyphs of stone
Between black beetling towers unbeautiful?
What shapes of terror stalk fantastical
Those esoteric streets? What vasty lone,
Immortal oceans lave its walls? What serfs enthrone
What kings, bowed down before them worshipful?

It is the ancient city of Man-soul
Behind bright battlements of splendid dream
Wherein are pierced the gates of Heaven and Hell:
Like the huge sea's systole and diastole
Time ebbs and flows; love is the immortal stream;
There God-self thrones in light ineffable.

VERNE BRIGHT.

I Have Found God

By Herman C. Johnson

WHEN I finished my seminary course in 1928 I was not fit to preach. I had no gospel. But fortunately for myself and other people, I did not have to preach—not immediately. There were to be two more years of study. I was happy enough to be allowed this clean escape from a distressing situation—that is, as happy as a lost soul may be. For, aside from the distress of having to be a hypocrite to make a living, there was for me the greater agony of having to live. My problem was not only one of being a preacher without a gospel, but the more elemental problem of being a man without a faith.

I wanted to believe but I couldn't. I had my ethical principles, and I said, "These are what society ought to follow." I had my mystical hunger, and I said, "If there were a God to satisfy this I would be happy." But in the social situation I was without a psychology; and in the spiritual situation I wanted a metaphysic. That is to say, in more specific terms, I did not see what was going to make people live up to the Christian ideals which I had decided were right for society; nor did I see any method of getting a theology which did not insult my reason.

No Hope in Metaphysics

By the time I was ordained I had practically given up answering the second problem. Not only that, but I had decided there was no answer. I used to get quite out of patience with the idiots who studied philosophy. I said, "There simply is nothing to be known outside our own little planet; there is no knowledge but scientific facts." And having disposed of all metaphysics and all study of metaphysics, I was turned with a double seriousness to the first problem. Because not only had I dismissed the second problem as a thing to take up my time and study, but I had dismissed as well all hope of getting help for the wretched lot of man from that angle. The destiny of the race, I concluded, rested in its ethical evolution.

I came to Harvard to study sociology, psychology, and ethics. The interest that was uppermost in me was, after myself, the psychological source of self-sacrifice. For I saw clearly that an ethical evolution which went forward solely by the impetus of prudential, self-centered goodness would be practically inert. Its movement would be slower than the wearing-away of eternity. The fearless pace of martyrs, the heavy thud of the fist of self-sacrifice battering at stupidity and egoism—that was what advanced truth and beauty in the world. I saw it was necessary. I saw that people were doing it. My parents had given up things for me. Jesus had endured the passion of the cross. Why? Whence came this psychological anomaly?

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What was my bewilderment when I suddenly recognized the flutter of this madness in my own breast! As time went on it grew. The more I inquired where it had come from, the more it stunned me into silence and fright with its power. There developed a battle between this young conscience and my customary indifferent paganism, between the wisdom of Christ and earthly prudence. I was then a Greek; and to me these Pauline impulses could not seem other than foolishness. But they kept asserting themselves. Their grip grew ever more strangling. And before long it was as though I were split in two, and the two parts of me fought for survival. I was a helpless spectator, pushed aside in the scuffle like a mother who tries to part her two quarreling sons.

Conscience and Will

This caused me to discover my will. So that I, a third factor, began to take sides in the war between those other two parts of me. My conscience at last won my approval. I do not say my support, because while I approved of the noblest in me I did not always support it. My will was weak from disuse. My approval itself sometimes wavered. Do I really want to be moral? Is all selfishness, after all, so bad? And in those moments of indecision the mighty instincts of prudence, the powers of self-preservation built up in the history of the race, would rend me with strong talons. And in my pain I yearned wistfully after the good.

All this I bore without a God. No prayers, no penitence, no hours of rest in his vast peace. All one relentless fight. "Illustrious is it to have many virtues, but a hard lot; and many a one hath gone into the wilderness and killed himself because he was weary of being the battle and battlefield of virtues. . . ." Thus spake Zarathustra.

At last we chained him. My conscience and my will had got their feet on the neck of egoism. There was not yet peace. Within me the thoughts still raged, dashing a bitter foam upon the shores of a desolate soul. And the beaten beast was still alive, taunting and pleading. But there prevailed a kind of grim certainty. The shifting forces had found a balance. The thing was settled. I was the slave of right.

Freedom Becomes Hell

Why did there have to be that wearisome fight to the finish? Why could I not have gone on, partly devilish and partly divine, as Whitman claimed to be? Because the nature of my conscience was such that it would not stand for compromise. The world would gladly have compromised with the ideal; but it is in the nature of perfection to brook no bed-fellow. Besides, I myself insisted on having it out.

I was sick and tired of vacillation, of eternal preoccupation with personal problems. I hated myself. I longed for strong, healthy extraversion. I had been free so long to no purpose that freedom had become hell, and I wanted bondage.

That is the end of chapter one. After that crisis a new sort of thing began to happen. "Blessed are the pure in heart for they shall see God." I had bought purity by all that anguish, and now the distant light of divinity began to appear. As G. B. Smith used to say, "I had been standing in front of myself." It was only after the ego had been slain that the "I" could live. It was that old story about losing your soul to save it which I had never before really understood.

Captive to Goodness

The first thing I decided was that life was not worth living. Why live, only to be a tool of my relentless ideals? What is there in it for me? What reward is there for serving the right? To be sure, I was done with evil. But, on the other hand, I had not espoused goodness from sheer love of it, but only because it had been so importunate. It had simply taken me. Was there no escape from pulling at the oar in this galley of goodness? Could I not jump overboard?

No. That un pitying voice of conscience pronounced its last heavy sentence upon me. It was to serve the right that I had been captured. I must go on.

So I started to pray. I had to. The load would have been crushing otherwise. I had lived through the inner struggle without prayer. But this outer struggle, myself against the world, was a different thing. What did I pray to? To "whatever gods may be."

And I started to think. I concluded that I believed in determinism, and that some men are just born with ferocious consciences which subject them to the spell of goodness. I called this "predestination" in order to make use of some of my neglected theological terms. And then I decided that the conscience belongs to a class of phenomena in the world, the abstraction of which would be a sort of spirit-of-goodness. I began to call this spirit "God." At last I began to speculate about the nature of God, and to ponder over the meaning of religious faith. And my whole thinking finally came to hinge on this question, What are doubt and belief?

Almost like a direct answer to the question came a passage in Brett's "History of Psychology" which I was reading at that time:

In human life every mental act involves belief or faith; in perception, for example, the individual accepts an indication and asserts an object; this is the primary form of faith. In the beginning, any isolated fact lacks proof; but man cannot refuse to accept everything; he must come to a halt and accept something. The liberation from doubt is accordingly an act of man. . . .

That was the occasion of my conversion. From that day and hour I thought myself steadily into a the-

ology. That which I had dismissed as the futile lucubrations of idiots—namely, philosophy—I now saw to be the sovereign of all human thought. Epistemology was the gospel unto salvation.

The Return of Joy

Joy flowed back into my benumbed heart. It came slowly at first, because I had made the door narrow to exclude the cold. And the melancholy of repentance was slow to ease its weight. But I have at last found my way into a constant and profound content, the like of which I had almost supposed did not exist.

Why am I happy? Who would not be? I am no longer the battlefield of two philosophies, and a hesitating skeptic. I am no longer haunted by that false bogey of sacrifice which made me believe that I had to give up more than I received. I am no longer mired in the wretched mess of introspection, where I have no eyes for the beauty of the outer world. I am no longer a preacher without a gospel. Yes, for all that I am happy. But, more than all else, I am happy because I have found the great, true God; and love him with humble adoration, and live in his presence, and strive to obey his will. Whatever he is in his total nature, he is at least a power in whose hands I am safe. And since I have surrendered to him, each new dawn leads me into a day more full of truth and wonder.

The skeptics will smile tolerantly when they have read this story; or even grow more impatient with us pathetic Christians than they have been before, as I used to do. They whose learning is slight and whose vanity is comfortable will say, "Another case of compensatory mentation—projecting the personal wish into cosmic postulates." But those who have experienced somewhat the same discovery of God as I have will rejoice to know that I have returned to their great fellowship; and it is principally for them that I have written. For I have felt the need of asking their forgiveness, and of praising their patience.

The Shepherd Psalm

SPIRIT—Whither?

DAVID—Down to earth.

SPIRIT—Here we are. Back in the hills of Judah.

DAVID—The dear old hills. Who is that in the shadow of the rock?

SPIRIT—A lad of Bethlehem. Listen!

DAVID—Why, he is reciting my psalm.

SPIRIT—The shepherd psalm.

DAVID—It is my psalm, and yet how different.

SPIRIT—It is no longer only your psalm; it is humanity's psalm.

DAVID—What beautiful echoes. What wonderful overtones.

SPIRIT—They are cries from the depths, tears and prayers, sufferings and peace of countless millions that pored over your psalm.

DAVID—Now it is my psalm.

ARTHUR B. RHINOW.

Educating for War

By T. Guthrie Speers

ANYONE who believes that the important duty of the present time is the discovery of more effective methods for the settling of international disputes than the method of war, must be struck by the significance of the growing movement to provide military training in the high schools and colleges of our country. This may seem like a small and relatively unimportant section of the peace problem. But it is not so small as one might think, and it has implications of the first importance.

Let me start by giving the figures.

We have more or less always had distinctively military schools. It is not about these that we are thinking, but about the high schools and colleges that have military training under the war department as a part of their curriculum. Between 1910 and 1929 the number of institutions giving such training increased from 57 to 318, of which 193 are high schools and preparatory schools dealing with boys in their most impressionable age. During the same period the number of students enrolled each year increased from 29,000 to 145,902; the army officers and soldiers assigned to such duty increased from 85 to more than 1800, and the amount of money expended by the federal government increased from \$725,168 in 1910, to \$10,696,504 in 1925. It is interesting to note that in 1927 the total operating cost of the home and foreign service of the state department of the United States was \$9,932,402.69; or about \$700,000 less than we are paying to train our school and college boys for war.

Japan Follows Our Lead

In this democratic land of freedom, to which so many fine people have come to escape the evils of enforced military training, it is interesting to note also that this military training of ours is compulsory in 90 colleges and 69 high schools, and that, because of our promotion of this type of training, Japan was led to introduce similar training in her schools and colleges in 1926.

Now it is fair to say that all this development has been brought about by the war department in accordance with the terms of the national defense act. Ultimately the people to blame, if there is any blame, are not in the war department, but among the voters who are willing to have such a defense act retained. There are those, however, who feel that the war department has been over-zealous in pushing this branch of its activity, and sometimes not entirely fair. Some people say, for instance, that many students have been enticed into this training, not through patriotic motives, but through the lure of free uniforms and subsistence allowances, or through the desire to play polo with the artillery horses. And certainly there are institutions where members of the opposite sex have been brought in as an extra enticement. That is to

say, the best looking girls in certain colleges and schools have been made honorary majors or colonels, given snappy uniforms, had their pictures broadcast through the papers, and used in general as those who know how to use the sex appeal could use them.

But these are more or less minor matters. The major question is: Why should we have such training at all? What possible place is there for it in modern educational institutions? Those who argue for it usually do not have much to say about the direct training for war that it gives; but speak of it as splendid physical exercise, as much needed training in discipline and as training in citizenship. Let us look at each of these arguments in turn.

As Physical Exercise

In the first place, military training in schools and colleges is spoken of as being good physical exercise. Certain it is that some high schools have substituted it for other forms of physical training, and have thus saved the school board the expense of supplying teachers and equipment. Indeed, one or two chambers of commerce were active in opposing President Hoover's plans for a reduction in the size and expense of our military establishment because they feared it might involve the necessity of having to pay for the physical training of their school children. That is an interesting sidelight on the difficulty of passing peace measures in our country.

But is military training good physical exercise? The answer of all the best physical educators is, No. To put on a heavy, tight-fitting uniform, and march in close order drill, with muscles stiff, and bodies crowded close to the men on either side, going through motions mechanically and without enjoyment, does not seem to compare favorably with wearing a track suit, and spontaneously going through the sort of exercises needed by each particular individual in a gymnasium or on an athletic field. The army itself recognizes this fact. The late Lieutenant Colonel Hermann J. Koehler, who at the beginning of the world war was placed in charge of the physical training in officers' training camps, where he personally instructed 200,000 officers and enlisted men, and was awarded the Distinguished Service medal "For exceptionally meritorious and conspicuous service," gave this as his frank opinion:

The use of the musket as a means of physical development for any one, be he man or boy, is more than worthless. It is, in my opinion, positively injurious. I deny absolutely that military drill contains one worthy feature, which cannot be duplicated in every well-regulated gymnasium in the country today. A thorough physical training develops all the necessary soldierly qualities to the greatest degree, and does it without injury. If we have athletes, we shall never be without soldiers.

Says Dr. Jesse F. Williams, of the department of physical education, Teachers college, Columbia:

"Military drill in the colleges never has provided, and in my judgment never can provide, the kind of developmental activity essential in the organic development of young men. If it is conceived that health, strength and vitality are essential conditions for war, it would appear that the most desirable training during college would be that which laid the foundations for organic and muscular development. Military drill fails to offer sufficient opportunities for struggle, for self-testing activities, and for give and take situations, all of which are essential laboratory experiences in the development of a spirit of cooperation, loyalty and good sportsmanship."

Discipline

The World federation of educational associations and the National Education association agree in this belief that military training is not the best form of training for developing physique. It would not seem fair, therefore, to argue for the R. O. T. C. on the ground that it is good physical training.

But many people argue for it on the ground that it supplies the element of discipline so sorely needed among youth. Well, we do need discipline. But there are two forms of discipline. One is inner self-control. The other is obedience to outward commands. Everyone agrees in the value of the first. But the second is not so highly approved. For this second category must be divided into two heads. There is a carefully thought-out obedience to external authority that understands the reason for the command and is glad to obey. In a democratic country we need education of that kind in connection with the laws of the land. But there is also an automatic and unthinking obedience to external authority simply because it has the power to enforce its will. That kind of discipline is of little use in civil life.

But military discipline in general is of this last type. It requires implicit and unthinking obedience. "Theirs not to reason why, theirs but to do and die." Undoubtedly in war and on a ship at sea that kind of obedience is necessary. But is it the best kind of discipline for civil life in a democracy? After the civil war, when General Robert E. Lee was made president of Washington college, one of his biographers, Dr. J. William Jones, points out that he might easily have been expected to frame the discipline of the college in accordance with the system at West Point. He was naturally most familiar with that type of discipline. It would have been the easiest system for him to administer. But General Lee refused to have military discipline, because he said that he did not propose to train men for the army, but for the pursuits of civil life, and in his view, the discipline fitted to make soldiers was not best suited to qualify young men for the duties of the citizen.

A Baseless Idea of Education

We have now learned psychologically that men do not spontaneously transfer a habit of neatness or obedience learned in a specific situation under con-

straint during military drill, into the vastly different and more free atmosphere of civil life. Here, for instance, is what William N. Kirkpatrick, professor of education at Teachers college, Columbia, says: "Military training in our schools and colleges, if it is to be defended at all, must, so far as I can see, be defended from considerations strictly of military preparation for war. Claims for moral training or for citizenship or for health training have little or no validity. Such claims, often made by military men who know little of how education takes place, are seldom advanced by those who specialize in the study of moral character building or of the teaching of citizenship or of health education. As for morals and citizenship, these, in order to be learned at all, have to be learned by practice in situations much like those in which they are applied, and with much the same spirit and intent. The conditions of such practice the training camp supplies most inadequately, the drill ground not at all. One might learn perfect obedience to a drill master, but this would not as a rule bring with it obedience to the laws of our country. We now know enough about how learning takes place to assert this with assurance."

It would seem then that one cannot fairly argue for the R. O. T. C. on the ground that it furnishes good discipline for civil life.

Citizenship Training

But some people argue for it on the ground of its citizenship training. The truth is that well-trained professors of sociology and of history have a very difficult time in determining how to teach citizenship. Surely, if they have difficulty, then army officers, with no special training as teachers, could not be expected successfully to be educators in this field. That is in no sense a disparagement of the officers of our army. It is simply stating the plain fact that they are trained to be soldiers rather than teachers.

As a matter of fact, scarcely any time at all is given to citizenship training by the R. O. T. C. But a good deal of harmful training is furnished unofficially. Good citizenship in a democracy certainly involves openmindedness and free discussion of all issues affecting the national life. Good citizenship in a country that has signed the Kellogg peace pact would seem to involve also the free study and discussion of methods for securing international peace. But in schools and colleges where military training is established, it is only too easy for patriotism to be defined in purely military terms, and for officers of the R. O. T. C. to get such a degree of control over the affairs of the campus as to be able to exclude speakers who want to talk on the subject of peace. This has happened.

In Ohio university in 1927, Donald Timmerman, student pastor of the Methodist church, was recommended for discharge by the R. O. T. C. commandant, Colonel A. M. Shipp, for stating in public that he did not believe in compulsory military training. Investigation was opened before a board appointed by the corps area commandant. But only because strong

protest was made at Washington against this interference with the Rev. Mr. Timmerman's freedom of utterance, did the war department finally order that no further action be taken.

At Oklahoma university, Lieutenant Colonel George Chase Lewis wrote to President Bizzell at the university in connection with a proposed engagement for the Rev. John Nevin Sayre to speak at the university at a meeting arranged by opponents of compulsory drill. After characterizing Mr. Sayre as one who "pretends to be strictly religious" but who is more dangerous than an open communist, his letter concludes, "I trust you will be able to curtail pernicious activities at Norman (the university town)." Mr. Sayre was not given an opportunity to speak on the university grounds.

R. O. T. C. Terrorism

The Baltimore "Sun" of May 19, 1929, carried this editorial: "It is reported from Waukegan, Ill., that three youths who were distributing literature of the Young Workers league were beaten—more or less officially—by members of the high school's R. O. T. C. Dispatches quote the victims as saying that they were taken before the United States army instructor of the corps, and that he told them that they would be given a count of five before the R. O. T. C. would be 'turned loose' on them. They got that count, and another also, it seems, for they were overtaken and thrashed. If the youth's version is true, the incident is a disgrace both to the instructor and the R. O. T. C. Neither such an organization nor its leaders have, of course, the right to interfere with or punish the activities of so-called radicals. When they arrogate such rights to themselves, they simply are going in for a complete disregard for all discipline—for, in fact, lynching on a small scale. However, it is hard to reconcile courage, gallantry, fairness or the most elemental form of sporting conduct with a brutal mob attack on three boys. . . . Apparently the R. O. T. C. and its managers have evolved no gentler or cleverer way of dealing with persons whose opinions they dislike, than resort to terrorism and strong arm tactics."

Surely that is not good training in citizenship in a democracy where we must have respect for differing opinions, and where we constantly need new ideas.

Preparation for War

It is not fair, therefore, to argue for the R. O. T. C. in schools and colleges on the ground that it is an effective method of physical education, or that it is the kind of training in discipline needed in civil life, or that it is training in good citizenship. The one and only ground on which it must stand is the direct training of high school and college boys for war. An "Army Officer," in an article entitled "The Uplift Hits the Army," published in the Army and Navy Journal of July 25, 1925, puts this fact very bluntly: "Good citizenship is an excellent thing, and so are religion, filial affection and brotherly love. But they are

not the ends of an army. An army exists to kill men, when ordered, in the nation's quarrel, irrespective of its justice. It should train its men to that single end. I do not mean that its members should insult women or steal chickens; I am not advocating riotous hard guys. But if it is a choice between praising God and going to bayonet drill, God should wait. If we object to any of our citizens thus specializing on murderous and unchristian activities, we should abolish the army. If we want an army, we should recognize it for what it is. We should not tell lies about its being a school for citizenship or manual training; nor clutter up the drill grounds with disciples of these irrelevant arts."

Ultimately the question is, Do we believe it is a good thing to teach an increasing number of students that point of view? Dr. John M. Finley, formerly commissioner of education for the state of New York, once said, in protesting against military education in the schools, "I think we ought not to make that which implies a perpetuation of international hatreds and brutish warfare a purposeful feature of the education of our children." And Arthur E. Morgan, president of Antioch college, Ohio, adds, "Military training in our schools and colleges has as its chief result, not increased efficiency in the technique of warfare, but rather a change in the mental outlook of our young people, so that they look upon war as a normal part of life, and expect to take part in it. The battle for war or peace is being fought today in our schools and colleges."

Creating the Militaristic Mind

The real damage in all this training is not that it actually makes soldiers out of our students. In case of war they would probably have to be trained all over again, as they were during the world war. The real damage is that this training creates an increasing number of people with the military point of view, just when the whole world is struggling for another and a higher one. And worst of all, the only group that can achieve this higher point of view is youth. But here we are closing the minds of youth by teaching the method of war.

It is the subconscious effect of the whole thing that is dangerous. Most people overlook the fact that wars arise out of old habits of thought and feeling which lead the mass of men into war against their wishes. Military training keeps these habits alive and, just because they are unconscious habits rather than deliberate and outspoken aims, people are unaware of their dangers. Due to the fact that the real results of military training are subtle and unconscious changes in our outlook rather than gigantic expenditures of money and very visible fleets of battleships, the public overlooks their significance.

But here on many campuses a drama is being enacted week after week with uniforms and horses and guns and bands. A picture is being impressed on the minds of youth, and the picture says to them just one thing, "If there is trouble between our nation and any other, this is the way to deal with it."

Stagger Incomes Instead of Jobs!

By Harry F. Ward

THE federal government announces, as part of its hastily improvised program to relieve the unemployment it has persistently ignored or minimized, that on all its construction enterprises, beginning with Mississippi flood control works, it will proceed to stagger jobs. Staggering the use of electric current or subway and street car traffic means distributing the load over the total working time as evenly as possible. Staggering jobs means laying off for three days a week half the men now working full time and putting an equal number of unemployed men in their places for the other three days. It is a piece of human engineering. What is it worth?

Obviously it does not add a penny to the earnings of labor, it does not increase by a dollar its purchasing power. As one of my radical friends said, "Great stuff! It makes 'em all poor." Therefore, it is not likely to diminish the load of credit which the small grocery and meat-market men have to carry to enable these families to eat without taking the bitter bread of charity. It is relief work pure and simple, like all the rest of this improvised program that is so truly American in its belated good will, its opportunism, its sentimental optimism, its newspaper bunk.

Unconscious Revelation

But what this particular specimen does is to charge the cost of that much of the relief to some of the wage earners who live just on or below the comfort standard instead of to those who live above it. It is a striking, because entirely unconscious, revelation of the essential inequality and injustice of the competitive profit-seeking economics and of the habit of mind which accepts and supports it. We load on to the backs of the lowest income section of industrial wage earners and farmers the economic burdens—from the cost of our luxuries to reparations—which we will not touch with one of our little fingers.

If we were seeking justice instead of success, we would stagger incomes, not jobs. A society in which the highest capacities of all would be cooperatively developed would not tolerate the kind of "race," to use Mr. Hoover's imagery, that looks so fair to the millionaire whose comforts—and the mentality which makes them endurable to his conscience—keep him from seeing the increasing handicaps inherited by the children of the poor. If the federal government would stagger the incomes of all its officials—that is, take for the relief of unemployment half of all incomes above \$10,000 and below that proportionately down to the comfort level—would it not have a fund large enough also to stagger the incomes of the people employed on its works? It could reduce the hours of labor from eight to four and put twice the number of men at work, on full pay. Then for each locality the present purchasing power of labor would be doubled, the credit stringency of the storekeepers would be relieved, and it might be that, with this in-

creased demand for the necessities of life, the much promised end of the depression would come above the horizon more quickly.

Certainly if this procedure became a precedent for private industry—at least for those big corporations which are practically in the same position of financial security as the government—the results would be very different from those which will ensue if they follow the government example of staggering jobs after most of them have already deflated labor all they dare.

Finding Two Billions

It is estimated that it will take two billion dollars to feed the unemployed this winter. That will have to come from subscriptions and from government appropriations—not federal, if Washington can succeed in loading it onto states and municipalities. Having given back so much in taxes to the rich as the certain way to avoid the suffering we now face, it is too poor to help much. But the three hundred and fifty odd incomes of more than a million a year still provide their owners with spending money, no matter how much they shrank in the stock market crash. The one per cent of the population that draws the incomes above \$9,000 can give up quite a bit without any of the suffering that staggering jobs is bringing to workers' families. So can the other larger group that lives between that level and the comfort standard.

Stagger all incomes above \$100,000 at half and proportionately down to the point where income tax returns are due and the nation would have a fund more than ample to handle the whole emergency. It could then provide something more than food. Why should those whose incomes increased in the period of inflation go without any diminution of comforts while wage earners and farmers are cut to the bone and their children are deprived of opportunities for development?

Sacredness of Property

Of course no responsible statesman or business man has thought of it, and no responsible economist or engineer or preacher has proposed it if he did think of it, because he doesn't want to be called crazy. The reason it sounds so absurd is because of the sanctity of the legal doctrine of property rights. Yet social utility is the origin and the only ultimate guarantee of the sacredness of private property. Property which is unsocial or antisocial in its acquisition, property which is not available for use in social emergencies, is destroying its own sacredness much more than any government policy can do by levying on it for the public good. When enough people get hungry enough, the property of those who have bread and to spare suddenly finds itself without rights. And today these hungry people will not wait to be told to eat grass. So Hindenburg asks that his salary be cut

twenty per cent to start something that will conciliate the German workers. And when some of our millionaires raised a fund to provide work, my radical friend said, "Their revolution insurance—cheap as usual." But he is given occasionally to wishful thinking. Also he does not allow enough for our American good nature, on both sides.

Charity, Not Economics

To stagger all incomes above the comfort level and use the fund to give a proper living this winter to the unemployed would be charity of course, not economics, according to our current standard. So is everything else that can be proposed or done after winter once sets in in the north. All the talk against the dole—from those whose large incomes are in part or altogether created by the labor of others, and from such leaders of labor as have only inherited ideas or have a stake in insurance companies—cannot conceal the fact that making and paying for work which is not economically necessary is only relief. Paying full time for a four-hour day is no better and no worse. But it would create a precedent of a different sort—there's the rub. And it might show too much about the possibilities of meeting consumption needs with a shorter work day and a higher standard of living. That is the real reason why the proposal would not meet with favor in high places.

I will be told that the staggering of incomes would destroy the economic virtues of industriousness and thrift. But what is unemployment doing to them? Of course it is only the wage earners who are demoralized by unearned income—not the sons of the rich nor research students! If, in order to keep face with ourselves, it is necessary to pay tribute to inherited superstitions and have men and women—and some children—put in eight hours somewhere going through some motions because we would be paying them for it, then why not start some real adult education for four hours a day, in the factories or in public buildings? That would make more jobs for some of our college graduates who are finding the teaching world overcrowded. But to pay working people to get education they need and want sounds crazier still. It is sensible only when rich people pay their sons to go through the motions of a college course they don't want and can't absorb.

Too Much Plant

To stagger half the national income above the comfort level for unemployment relief would cut off the supply of capital plant, my economist friend says. But our trouble in most industries now is too much plant. What we need now for some time to come is more consumers' income, more purchasing power to set our idle plants going. We do not need even half our surplus income for new plant. It isn't going there. It is going into foreign loans and speculative ventures.

But the proposal is impossible because government has not the power and cannot get it! Moreover, it ought not have any such authority, says my banker

friend. It would be dictatorship and coercion. But what else is staggering jobs on government order? Has the wage earner any choice but to submit in these hard times? Is any dictatorship more effective than that which controls jobs? If the choice is between that and one which controls incomes, then both rationally and ethically social utility must settle it.

Clearly, however, our public life being what it is, and our private economic beliefs being what they are, our government authorities cannot and will not propose anything like staggering incomes. The best we could expect would be that they should stop staggering jobs at the workers' expense. But is it so sure that the American people would not in large measure respond to an appeal voluntarily to stagger incomes proportionately, during the emergency weeks of the terrible winter that is before us? If they responded in any measure to such a proposal it would institute some valuable economic education and a still more valuable experiment in ethical religion—the religion of justice as well as good will, the justice without which good will is only a vague and in the end a damning sentimentality.

Responsibility of the Church

What about the responsibility of our church authorities to issue a call for the staggering of incomes in a designated proportion above the comfort level, in order to give the unemployed a decent living and some of the means for that cultivation of the mind for which a comfortable editorial writer assures them unemployment provides a heaven-sent opportunity? It is the traditional teaching of Christianity, from the Jerusalem community to John Wesley and Leo XIII, that in time of hunger a man's possessions do not belong to himself, after his reasonable sustenance is provided, but are to be used to feed others. This teaching was developed by working out the concrete meaning of the ethical principles of the gospel in successive situations. Let the leaders of the churches do likewise in this emergency. It is their responsibility to discover and sound a call to moral action which neither statesmen, business men, engineers nor economists will utter.

I Am Then Free

I AM then free—
Free with the freedom
That came to man alone
When God, breathing spirit
Into the clay of his being,
Gave him the power to choose.

I am then free—
Free with the freedom
That brings me truest joy,
When I have learned
To bind my wings with love,
A captive to His will.

ELMER NIPHER DAWSON.

B O O K S

All About Everybody

A NEW HANDBOOK OF ALL DENOMINATIONS. By M. Phelan. Cokesbury, \$1.75.

THE NEW edition of this well known and useful handbook contains statistical information and a brief statement of the origin, tenets and *raison d'être* (if any) of 191 denominations. The first impression produced by this exhibition of our denominational differentiation is depressing. In expounding their distinguishing peculiarities, most of them state, either explicitly or by implication, that their doctrines and practices are simply the "pure teachings of the word of God." But there they are; and all different. There seems to be something the matter with the system.

On closer examination, more cheering aspects of the situation come to light. For example, though there are 191 denominations in the whole country, no one state has all of them. Illinois comes nearest, with 144. New York lags, with only 122. Each gained 18 new denominations during the decade preceding 1926. Fortunate Nevada stands at the other extreme with only 15; but then, there are not very many people in Nevada, and none at all in large areas of it.

Again, many of the divisions represent merely various racial or linguistic groups separately organized. Such are the divisions of the Eastern Orthodox church, which, like the sacred candlestick, has seven branches. Such also are many of the divisions of Lutheranism. The color line accounts for several separate entries.

The impressive, and depressive, total number of denominations is greatly swollen by the large number of very small bodies which weigh little, though each counts for one in an enumeration. Less than half of all the bodies listed have as many as 10,000 members. Forty-five have less than one thousand each. In general, the large are growing larger and the small are growing smaller; and therein is the scripture fulfilled which saith, To him that hath shall be given. The first prize for numerical inconspicuousness goes to the Primitive Friends, with a grand total of 25 members. The Bullockite Freewill Baptists number 36. The "Plymouth Brethren VI" are reduced to 88, the "General Six Principle Baptists" to 293, and the "Two-Seed-in-the-Spirit Predestinarian Baptists" to 304. Each of these waning companies of the faithful—and they *are* faithful or they would not stick to such small ships so rapidly sinking—lost more than half of its numbers from 1916 to 1926. One is reminded of the concern of the naturalists over the imminent disappearance of "the last beath hen" (which happens to be a rooster) now dragging out a lonely and precarious existence on Cape Cod as the sole survivor of his species. Perhaps something ought to be done to preserve specimens of the dwindling denominational varieties which face extinction.

Mr. Phelan's book is replete with data of value to anyone who is interested in a concise summary of American religious forces. He has drawn largely upon the religious census of 1926, but this is supplemented by much material contributed by the headquarters of the denominations. Each is allowed to speak for itself. More complete figures might have been given for the community churches which, though they do not constitute a denomination and though no one person alive knows exactly how many of them there are or where they all are, are an important factor in the present religious situation. Any complete statement of the religious resources of America must take into account the large number of churches—cer-

tainly more than two thousand now and perhaps increasing more rapidly than any other group—which refuse to be classified under any denominational or quasi-denominational name.

WINFRED ERNEST GARRISON.

Poets—Seers or Reporters?

BEYOND—WHAT THE POETS SAY ABOUT IMMORTALITY. Edited by Sherman Ripley. D. Appleton Company, \$2.50.

IF THE poet is a seer, then he ought to be able to see farther into the mist—or the blinding light—that shrouds the close of visible mortal existence than other men can. On this theory, which Mr. Ripley professes, the testimony of the poets of all ages on the subject of immortality should be both an interesting and an illuminating anthology. But on the other hand, if—as may also be plausibly argued—the artist knows no more than anybody else and is always tasked beyond his powers when required to furnish his own ideas, and if great art is possible only when there is already at hand in the common mind an adequate supply of great ideas which the artist may body forth through that power of creating beautiful and expressive forms by virtue of which he *is* an artist, then all the more is an anthology on immortality significant. As independent witnesses, the poets differ so much among themselves that their testimony is confusing and contradictory. But as reflectors of the world's faith through the ages they have something to say that cannot be ignored. We can discount their evidence as experts, but we must accept their testimony to the fact of an age-long faith, assailed by doubt but never succumbing to it. All times and tongues are represented in this collection. The doubters as well as the believers are present. The jury is not packed to bring in a verdict for the orthodox faith. But the composite picture that all the poets together produce is one of hope. If the fact of physical death has been the first and greatest stimulus to philosophy, so has death and the desire to transcend it been the stimulus of much great poetry. The best of it is here.

W. E. G.

This Riddle Has No Answer—Yet

CHINA: THE COLLAPSE OF A CIVILIZATION. By Nathaniel Peffer. John Day, \$3.00.

THE argument of this book can be stated very simply. The China that was for forty centuries has disappeared, pulverized under the onslaught of a vigorous and young western civilization. The present China is a confused mass of wreckage. Is a new China, either as nation or as civilization, to emerge? Time alone can tell. The chances are about even. If it does not, what has been China will become an Asiatic Balkans, and the scene of world war. That, in a nutshell, is what Mr. Peffer has to say. It is a continuation of what he began to say when serving as one of the best of the newspaper correspondents in China a few years ago; what he further developed in his "The White Man's Dilemma," published year before last; and what has evidently been confirmed by his observations last year as a Guggenheim fellow traveling about China. But the importance of the book is not to be judged by the simplicity of its thesis. It lies, rather, in the wealth of factual material which Mr. Peffer brings to the support of his conclusions.

I have seen one or two reviews of the book which up-

braid the author because he ends on a note of interrogation. Surely, it is contended, one who poses as an authority on China ought to be able to forecast where the present upheaval is coming out. And there is almost equal resentment that Mr. Pfeffer, who has been accused of pro-Chinese bias, has not predicted the eventual triumph of a regenerated China over all obstacles. But the fact that Mr. Pfeffer has done neither of these things is one reason why his can be taken as an honest book. When he asks, "What happens when two civilizations as widely separated in time and space as the Chinese and the western meet, conflict and merge? Can a race as old as the Chinese violently swerve from a course deeply grooved in the passing of a hundred generations and launch itself on another without losing itself? Can a race, which has lived much and may be spent, have a regeneration?" and then admits that such questions can only be answered "by the event—in fifty years perhaps, more likely a hundred, and maybe two hundred," he shows a genuine comprehension of the depth of the struggle taking place.

We of the "get results" west don't like that fifty or two hundred years threat. What! we demand, hasn't Chiang Kai-shek won some sort of a victory over Feng Yü-hsiang? Then what's to prevent working the whole matter out at once, and getting on with the business of covering the earth with cement roads and mass-production automobiles? Well, there's a whole lot to prevent, as Mr. Pfeffer shows, and the roads may finally have to be laid over the bones of dead men—dead white men.

P. H.

Books in Brief

THE MEDICI. By G. F. Young. *Modern Library*, \$95.

Every student of the renaissance knows this important account of the most extraordinary family of all time. Originally published in two large volumes, it is now printed in full, notes and all, in one compact volume of 800 pages to sell for less than a dollar. Thirteen generations of Medici made history in widening circles with Florence as a center. One was "the father of his country," one was Lorenzo the Magnificent, two were popes. What would "the Adams family" say to that?

JOAN OF ARC. By Mabel Dodge Holmes. *The John C. Winston Co.*, \$2.50.

Next year will be the five hundredth anniversary of the climax of the immortal Maid's career and of her tragic and cruel death. Doubtless there will be celebrations. Certainly there will be books. This new life, simply written for boys and girls—especially for girls, it appears—recounts accurately and in a lively style the accepted details of the remarkable story, balking at none of its marvelous features and stressing her saintly piety for the edification of the young. It is well illustrated.

EARLY MOON. By Carl Sandburg. *Harcourt, Brace & Co.*, \$2.50.

There's nobody quite like him, nor ever will be. His imitators are as different from the original as though they had tried to imitate somebody else. It is easier to imitate form than anything else, and Sandburg's formlessness baffles them. To copy his formlessness without his insight and his imagination, is to miss the whole thing. It is not necessary to like every poem of his; not even every one in a book made up of selections from earlier books—selected presumably because they are good. But to go through a lot of them is like exploring a kitchen-midden—in this case that of contemporary America. Considerable parts of any kitchen-midden neither

look nor smell very sweet, but every bit of it is significant. And mixed with the broken crockery and bones and corn-cobs are bits of turquoise and gold and scraps of rainbows that refuse to fade. This mixture of junk with jewels, and of both with streamers of the aurora borealis and slivers of the moon, is no accident. That is the way Sandburg sees life, and that is the way it is. Even ugly things have in them a beauty which would be spoiled if they were prettified. Most of the numbers in this book are from his earlier volumes, but a few are from "Good Morning, America," which is only two years old and should be acquired at once by any Sandburg lover who has missed it.

CORRESPONDENCE

Recapturing the Faculty

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Chamberlain's article, "Can Religion Recapture the Campus?" sends me to my typewriter to pound out the following: A few weeks ago I was asked to address the students of a mid-western college that was founded by devout Congregational ministers and supported for many years by annual contributions from their churches. The chapel attendance is compulsory. There are 60 teachers in this college, and there were 500 students present. But when I rose to speak, there were only four of the teachers on the platform. The president himself was not present. The teacher of philosophy was absent. The man who teaches a course of Bible history was not there. I learned afterwards that he was speaking at a chamber of commerce meeting.

I have been wondering if some of the indifference on the part of students to religion may not be due to the fact that they see so little evidence of religious enthusiasm on the part of their teachers. One of the students in this same college told me, after the chapel, that during three years of his college life, under a score of teachers, not one of them had ever said a word to him about God or Jesus, either in the classroom or on the campus. Perhaps Dr. Chamberlain would write another article entitled "Can Religion Recapture the Faculty on the Campus?" The only trouble with that is, one cannot recapture something that has never been captured. If I were a student in this college I would feel like resenting a compulsory chapel attendance by a college faculty when they never appeared themselves.

In this same college the director of college athletics gets a salary that is \$1500 more than the president receives. That is the reason it is proper to spell Director of Athletics with a capital D and A, and president with a small p. Why talk about converting the students? The college itself is non-religious.

Topeka, Kans.

CHARLES M. SHELDON.

Tolerance a la Boston

EDITOR THE CHRISTIAN CENTURY:

SIR: Tolerance is a virtue more often talked about than realized. Occasionally one meets it—in individuals—but only occasionally. As a group virtue it has always ranked low in the list. To find a whole city turned tolerant overnight, as it were, is therefore a most surprising and gratifying thing. And when that city is Boston—Boston that banished Roger Williams, drove Anne Hutchinson out to be butchered by the Indians, hanged Mary Dyer, and electrocuted Sacco and Vanzetti, all for daring to oppose public opinion, that is, the opinion of the best people, the real Bostonians—then the wonder indeed grows apace.

That, however, is exactly what has happened. Boston has become not only tolerant but avuncularly indulgent. When the American Legion came to town in the merry month of October, Boston, the real Boston, Brahmin Boston, 100 per cent cultured, correct, conventional, closed both eyes and said, "God bless you, my children; have a good time in your own way, and don't let

anybody interfere with you. Don't bother about law and order or any of those tiresome old things. Don't mind what the traffic cops say to you or the prohibition enforcement officers. Just go ahead and enjoy yourselves to the limit. For these few nights you needn't say your prayers, nor go to bed at all if you don't want to. Just all be buddies together once more, and grandpa will settle with anybody who says anything to you!"

Grandpa did, too. Even a lady with the good old name of Peabody found it wasn't safe to call unfavorable attention to the playful little pranks of the buddies-together-once-more. There might, of course, be some truth in what she said, but it certainly wasn't nice of her to say it. After all, Christmas comes but once a year and over the river and through the woods to grandfather's house we go. That's it. Over the river. To grandfather's house. Dear old Grandfather Boston. All the buddies are writing back, too, telling him what a good time they had. They'll be glad to come back the next time they're invited. Three cheers for Grandfather Boston, good old wide-open Grandfather Boston. He's the best old fellow on earth. And yet, who would have thought?

Boston, Mass.

HELEN G. MURRAY.

The Madura Case

EDITOR THE CHRISTIAN CENTURY:

SIR: As a former member of the Madura mission of South India I am interested in your editorial entitled "Madura and the Missionaries." It seems to me that in trying to make a case against both the Madura mission and the British authorities in India you have failed to state all the facts. What about the following significant facts?

1. Mr. Keithahn's letter sent to me from Colombo, Ceylon, says: "I have seen the governor of Madras. He says that I need not leave India—but that the mission must disassociate itself from my actions." In view of this statement Mr. Keithahn was "requested" to leave India by a local official and this was modified by the governor of Madras. How, then, can you say he was "requested" to leave India by the British authorities?

2. A letter from Madura states: "His prime error was that he did not identify himself with his work and did not make it his chief consideration." It is possible that Mr. Keithahn's enthusiasm for the nationalist cause carried him farther than he himself realized or intended.

But admitting these modifications my sympathies are largely with Mr. Keithahn on other than political grounds. His spirit of sacrifice and his earnestness are beyond question.

When the local official withheld the "grants-in-aid" he threatened disaster to the Madura college, hospitals, normal schools, boarding schools, high schools, elementary schools, thus involving a work developed in nearly one hundred years of sacrificial service, and a property value of nearly one million dollars. The Indian Christians of Madura would never have consented to support Mr. Keithahn in a movement which would have brought such disaster to them even though many of them would be sympathetic to the nationalist cause.

Granting the logic of your editorial on these "grants-in-aid," I am still inclined to think that it is one million times easier for you to advocate that policy from your editorial rooms in Chicago than it would be to put it into practice in Madura where the schools involved are subject to the vote of both Indians and American missionaries.

Crete, Neb.

HAROLD COOPER.

[We are glad to have the correction of fact contained in the first item of this letter, which has been confirmed by Mr. Keithahn. As a matter of fact, the requirement of the governor of Madras was more destructive of the basis of mission work than that of the magistrate of Madura. The governor of Madras laid it down as a principle that Mr. Keithahn need not leave India, provided he resigned from his mission, and later confirmed the principle, in the case of a Danish missionary in the same region, that missionaries unwilling to support the government in its political policies must resign from their missions or

all government grants-in-aid would be withdrawn from the entire mission. As to the contention concerning Mr. Keithahn's inefficiency as a missionary, it can only be said that no such consideration was raised by the government or by the mission in the resolution in which it "publicly and unanimously dissociated" itself from this worker. We cannot help feeling that the fundamental shortcoming of the whole grants-in-aid system is revealed in the next to the last paragraph in this letter in a fashion which Mr. Cooper has not himself realized.—THE EDITORS.]

EDITOR THE CHRISTIAN CENTURY:

SIR: The clear-cut and fearless editorial concerning "Madura and the Missionaries" merits a wide response, and, if I am not mistaken, will secure it. It is a fearless and able analysis of a situation to which all Christians should have been alert and forewarned; is the Christian missionary enterprise to be subjugated, or to subjugate itself, to the political purposes of any colonizing power? To be so subjugated is to sign its own death warrant. It is incompatible with the spirit of Christianity, and, in so far as it has been acquiesced in, the missionary enterprise has been betrayed at the hands of those supposed to be its friends. And it is a betrayal which is sure to lead on to further catastrophes unless the servile spirit which yields to political pressure is utterly repudiated. There comes a time, and it has arrived in India, when men must choose to obey God rather than men, though the supposed foundations of society should fall. Perhaps it is time for another political earthquake; surely so if, as stated by former bishop Frederick B. Fisher, a high standard of living depends upon the exploitation of colonies.

Whatever we may think of the movement led by Gandhi, there is enough of genuine worth and reality in it to test the reality and worth of so-called Christendom. Shall it come to pass that from a nation that has not called itself Christian shall come forth a mighty rebuke of the self-centered, acquisitive spirit and "economic heresies" of nations called Christian? L. P. Jacks has said, "So long as civilization is based on material wealth, war is the inevitable outcome," but can we not sense among these Hindu people a movement on a national scale to "overcome evil with good" in so far as it is strictly true to the principle of non-violence?

Redlands, Calif.

SAMUEL R. PERRY.

EDITOR THE CHRISTIAN CENTURY:

SIR: With your usual pungency you have presented the Madura incident. Your editorial is interesting reading. As I understand it your argument is in substance as follows: To serve the gospel a missionary must be a free man—free to advocate whatever measures, political or otherwise, he may deem best. He may even feel it necessary to advocate revolution. It appears that governments are restricting this freedom by insisting that missionaries who are not citizens of the land in which they work be strictly neutral, which in effect means that they have to support the government in power. Therefore missionaries ought, if there be left in them any heroic qualities, to declare that they cannot under these conditions continue to be missionaries—and return to those churches which sent them out.

I beg to take exception to your argument on the following counts. First, missionaries do not need to be completely free men in order to function. They never have been. The history of missionary endeavor, which is the history of the founding of the church, is replete with cases where men tied in a dozen ways have established churches and raised the whole level of civilizations. Many a missionary (and preacher?) is not free to preach, and might not want to preach all that he believes. Many a missionary is not free to enter a closed territory but works heroically at it from the outside. The southern minister is not free to invite Negroes to become members of his congregation, and, while we deplore the condition, it is a long cry from that to advocating that all ministers south of the Mason-Dixon line quit the ministry and turn to education or the law. In India, as

a matter of fact, a good deal of latitude is allowed missionaries in the expression of political opinion, but were the missionary to be bound fully to support the government and be permitted to enter India only on that condition, he could still do effective service. Several semi-independent Indian states now bar missionaries entirely. Were they to admit them on the one condition that the missionary would not stir up and lead revolution against the established governments, which are typical oriental despotisms with terrible injustice toward the lower classes, I hold that it would be the duty of Christian missionaries to go and preach Jesus' way of abundant life. The whole point is that there are so many things which urgently need to be done, among them sharing Jesus Christ with those whose religion is more of a handicap than a help, that to drop the whole enterprise because one is barred from a given field is a silly gesture.

Second, missionaries do not need to be free to ally themselves with political parties. Were all the issues clear, were missionaries citizens of the country in which they work, were it mere affiliation with political parties which was being considered, even then it is not the business of the missionary to ally himself with and lead political movements. In India the issues today are not clear. (Many Indians, including the internationally known poet Rabindranath Tagore, believe that India is not ready for independence. The independence party is not strictly non-violent.) The missionary under consideration was not a citizen of the country. What is being considered is not mere political affiliation but definite allegiance to a party in open revolution. Under these circumstances it is even more emphatically *not* the business of the missionary to enter into political activities.

The missionary is there to proclaim a religion which will, in the degree that it is understood and followed, break bonds, undo injustice and establish the kingdom of God. That is what his church sends him to do. When American churches take to sending knight errants around the world to lead revolutions against what they consider to be despotisms, and when these knight errants are admitted to countries and permitted to reinforce those who are rightly or wrongly struggling against the established government, then it will be time for them indignantly to quit and come back home when they are politely told that a given government can no longer tolerate their agitations. That is what communistic missionaries do all over the world—where they get in. Until that time the Christian missionary would do better, despite your editorial, to continue to heal, to teach, to uplift humanity, to demonstrate friendship, to share Christ, and through influencing the home church get it to rectify maladjustments between its country and other countries.

Third, you give a wrong impression of the tolerance of the British government. I am a missionary in India. I left India in April. Before I left the municipal high school had a ceremony at which a picture of Mr. Gandhi was unveiled. By chance the picture of the king and queen which had hung at the front of the assembly hall was taken down for cleaning shortly before the ceremony. It looked to all as if it had been taken down to make room for the picture of Mr. Gandhi. The ceremony was attended by home rule speeches, such as Patrick Henry might have delivered. I attended. I was struck with the desirability of having in our mission schools similar pictures of Indian political leaders. I wrote to provincial headquarters, told them that I had attended this meeting, had been impressed with its patriotic quality and wanted to know if they had any objections to similar pictures being hung in mission schools. They answered that they did not. Such an occurrence is significant in view of the impression given by your editorial. You have generalized from a particular incident, and really that is not good scientific procedure.

Fourth, if this condition in which the missionary finds himself, that governments insist on his being neutral, needs to be changed, who is to change it? You say, If the missionaries are not freed to side with political parties, let the missionaries quit their work of healing, teaching and preaching. Then the whole world will thrill with surprise. I expect it would—surprise that intelligent Christians could act in such an asinine way. One wonders whether you think of their exit as final or whether you anticipate

that the un-Christian legislatures of the world shamed by such glorious renunciation (back to the comforts of home) on the part of the missionaries will speedily change their laws and beseech the missionaries to return. Really, Mr. Editor, if this condition needs being changed it is the citizens at home, the voters with ballots in their hands, those who change laws and legislators, who should change the condition.

Fifth, I wish to take marked exception to your calm insolent assumption that Great Britain spoke and all the missionaries of the Madura mission contrary to their own convictions abjectly groveled. You write from ten thousand miles away. Do you have no faith in the ability of that band of earnest Christian men and women, risking and sacrificing far more than you, to do what is right? Is it not just barely possible that some other viewpoint except your own is right, that there are some facts which you have overlooked, that there are presuppositions concerning which you are in error? Are all the prophets dead except those who sit in editors' chairs?

In conclusion, your whole article is based on a fallacious premise. It exaggerates the gravity of a situation. It calls for ridiculous action on the part of the missionary and misplaces responsibility for action. It openly insults an assemblage of men and women than whom there are none more courageous and prophetic. You need to reconsider your position.

Union Theological Seminary,
New York City.

D. A. MCGAVRAN.

[This letter overlooks the main point in the whole Madura case, namely, that the action of the authorities interpreted the "neutrality" which a missionary was to maintain as active support of the government and active opposition to the nationalist congress.—THE EDITORS.]

EDITOR THE CHRISTIAN CENTURY:

SIR: While I feel like approving the heroic stand maintained in your editorial, "Madura and the Missionaries," I am afraid there is another side that should not be ignored, namely, that of the government. It finds itself in the serious predicament of maintaining order and peace in the midst of disaffection and sedition which undermines its authority and destroys public peace. A virtual stage of siege exists in wide areas of India. For its self-preservation the government may be in duty bound to proceed against mischievous connivers as enemies of the state.

Colonial and similar forms of imposed government may aggravate this condition, but we need not confine the discussion to complications and anomalies far from home when the identical thing exists in our own homeland. I refer to communism. It cannot be denied that it is looked upon as a religion by its adherents. Witness its youthful enthusiasm and ardent spirit of martyrdom! It considers this time of economic maladjustment propitious for the dissemination of its seditious doctrines; and its votaries are largely aliens.

Should we criticize the government if it proceeds against such undesirable foreign missionaries among us and invites them kindly to return to their native heath? And again, would they not have the equal right to react as heroically as you expressed of our missionaries in turbulent India?

It does not seem simple nowadays for an enlightened government to maintain its equilibrium. More than ever it needs the prayers of the church.

St. Mark's Lutheran church,
Jamaica, N. Y.

J. S. BRAREN.

A New Day

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article "The Self-Questioning of a Missionary." I am thrilled with joy over the appearance of that article. It almost looks like the dawn of a new day. My heart responds to every word in that article. My own experiences and feelings have been similar.

Claremont, Calif.

MARY LEITCH.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Merrill, Celebrating 40 Years in Ministry, Tells of Assured Faith

Two weeks ago at Brick Presbyterian church, New York, scene of his famous ministry, Dr. William Pierson Merrill celebrated the 40th anniversary of his ordination as a minister. He preached on "Beliefs That Grow Sure." "One faith above all has grown more deep and sure all the way, my faith in Jesus Christ, our Lord," he said. "I can almost say that he has come to fill the whole horizon until all I believe about God and man and church and life and myself is caught up in the single conviction that he, Jesus, is the wisdom of God and the power of God."

General Higgins, of the Salvation Army, Makes Important Statement

General Higgins, head of the Salvation army, has declared himself in favor of the choice of his successor by the leaders of the Salvation army instead of by himself; a fixed retirement age for the general instead of a life tenure, and the vesting of the assets of the army in a company instead of their being held by the general as sole trustee.

Methodist Women's Missionary Society Holds Jubilee Meet

The jubilee of the women's home missionary society of the Methodist church was observed in Cincinnati, Oct. 8-14. Among the speakers were Dr. Ralph A. Ward, Bishops Nicholson, McConnell, McDowell, Blake, Thirkield and Anderson, Dr. H. E. Woolever and Dr. E. D. Soper. Mrs. Dan B. Brummitt was chairman of the jubilee committee. Mrs. W. H. C. Goode, in her address at the opening of the sessions, declared that today's problems are no fewer nor less important than those confronting Methodist women in 1880. She urged that there be "no compromise of ideals in adapting methods to meet the limitations imposed by existing conditions." During the convention the treasure chest, a jubilee gift, was dedicated; into it during the week were laid monetary gifts amounting to \$65,000. The most notable achievement of the jubilee has been the execution of a stupendous building program for which \$1,501,500 has been designated. The membership report shows a total in all departments of 425,389 in 13,659 organizations.

Dr. van Dyke Gives Birthday Message to Presbyterians

On Nov. 10 Dr. Henry van Dyke celebrated his 78th birthday, and gave out this message to the ministers of the Presbyterian church: "Center your ministry on personal loyalty to Jesus Christ the divine Savior. He is the only hope of the world. If we love him truly, believe him absolutely, and serve him faithfully, peace will come."

Dr. E. B. Chaffee, of Labor Temple, to Serve on Church-Industry Committee

At the close of the services at the American International church of the Labor temple, New York city, Oct. 26, Dr. W. P. Shriver, of the Presbyterian board of national missions, announced that the

Presbyterian church had selected Rev. Edmund B. Chaffee, director of Labor temple and pastor of the church, as the New York member on the national committee of clergymen to study the responsibility of the church in the field of industrial relations.

British Table Talk

London, October 21.

WE WERE a motley company who gathered for dinner in London on Oct. 20 to honor Sir Henry Lunn. It may be doubted whether any other purpose could have gathered precisely that company. Men

from the left, center and right of the church: high, low, broad; Anglican and free were there. The

archbishop of Canterbury presided and with him were bishops and moderators whose letters might conceivably clash in the Times on the following morning. Writers, too, and journalists were present of all sorts and conditions. What were they there to do? Forty years before that day a Methodist minister, the Rev. Henry Lunn, D.D., began the Review of the Churches. Now he has come to the time when he must lay down this office, and it was in our hearts to honor one who had seen a vision in his youth and had not lost it through many years. He told us that it was in Cologne cathedral that he heard clearly the call to help in building that other holy temple into which each several building of God is to be built. Not only in the Review but in a thousand ways this man has lived to bring men together. He had been himself a pledge of the reunion; to this day he is at once a Methodist minister and a communicant in the Church of England. He is not by any means a tamed and colorless being; he has strong convictions and is not guiltless of indiscretions, without which it should be added no servant of Christ can be made perfect; but he has never allowed his intellectual and spiritual differences to break his fellowship with others. As the archbishop said, he has won the blessing of the peacemakers. I am afraid the Review of the Churches, which has only been possible because of the generosity of Sir Henry, will now come to an end. It has brought a wealth of knowledge and inspiration to more than 6000 preachers in east and west, but that was only made possible because Sir Henry let them have for 4 shillings a year what must have cost 12 shillings to produce. . . . A fine chapter worthily commemorated!

All Eyes Upon Parliament

The meeting of parliament next week has revived interest in political matters. So far as can be foretold the chief issues will be India and tariffs. The constitution of the Indian conference has aroused much feeling; it is thought by those who are opposed to conciliatory measures to be too weak, and too biased towards the Indian demands. Broadly speaking there are

The Christian Herald to Become a Monthly

The general manager of the Christian Herald, widely circulated undenominational weekly published in New York, announces that the Herald will be published as a monthly beginning next February. This

two main attitudes, very much just as they were in the days when for India we read Ireland. The resolute, stern application of discipline is the demand of Jix: "Govern or get out." Others—I believe they are the great majority—believe that the Indian demand for swaraj is fundamentally just and are only concerned to see that it is given under favorable conditions. . . . Last night Mr. Snowden in Manchester once more affirmed his free trade principles. It is generally taken for granted that there is not complete agreement in the cabinet. This may become open and avowed before the imperial conference ends. Meanwhile the conference is busy exploring the relations between Britain and the dominions, and in particular the possibility of a "wheat quota."

Things Ecclesiastical and Spiritual

There have been more outspoken utterances since I wrote last upon the Lambeth report. Dr. Vernon Bartlet, a scholar who speaks with gravity upon all matters of churchmanship, has written to say that Dr. Norwood, the chairman of the Congregationalists, does not speak for all his fellow-churchmen; indeed Dr. Bartlet tells other churchmen not to let Dr. Norwood's criticism make them despair of the value of discussing home reunion. The bishop of Chichester has declared that the free churches as a whole had not accepted the conditions which their representatives had been willing to accept. For example, these had agreed "in view of the fact that the episcopate was from early times and for many centuries accepted and by the greater part of Christendom is still accepted as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the united church of the future." But certainly the Baptists and Congregationalists had not agreed to this. Why then do they expect the Church of England to advance, when they are not ready themselves? Dr. Carnegie Simpson in the Times returns to the charge that the bishops had not taken any steps to give effect to their previous decisions upon free church orders. . . . It is most important to remember that this controversy is being conducted by friends in a perfectly frank and yet courteous manner. And all the while both in the Church of England and the free churches there is an eager search for the way of renewal.

And So Forth

Among the books of the week are the reminiscences of Mr. Churchill, and the life of St. Joe Strachey, the late editor of

(Continued on page 1398.)

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change was decided upon, he said, by reason of the increasing importance of the advertising service department, which appears to function to greater advantage in a monthly publication. The Herald has a circulation of more than 200,000.

Dr. Wieman Lectures in Special Series at U. of C.

Prof. Henry Nelson Wieman is deliv-

Special Correspondence from Minnesota

Minneapolis, October 30.

YOUR correspondent finds it hard to become "objective" as a news vender, and still retain enough human interest to make it other than a catalogue of events. Gaul is not divided into three parts when

Catholics and Father Hennepin

one person seeks to be the mouth-piece of an area as large as ours.

Since last writing we—or rather our Catholic friends, for they were the chief sponsors—have dedicated a statue to Father Hennepin, the Belgian priest, who 250 years ago made his solo trip up the Mississippi, landed at the spot which is now part of Minneapolis and blessed the falls of St. Anthony. The dedication was an all day affair and Father Cyrenus Schneider, a member of the Franciscan order, unveiled the statue. It was blessed by Archbishop Alfred A. Sinnott of Winnipeg. Greetings were received from the king of Belgium and from the little town of Ath, where Father Hennepin was born. An American Indian, Dr. Charles Eastman, a descendant of Cloud Man, who received the visitor from the old world, also took part. Thus a birth at Assisi in the 12th century; another in Belgium in the 17th, and a third in a native American teepee are brought together in the 20th by those who are called knights of one born in the 15th century.

* * *

Conventions of The Month

September and October have seen the usual annual gatherings of the Methodists of the northern and southern districts of Minnesota; the Minnesota Baptist convention, held at Temple Baptist church, Minneapolis; the synod of Minnesota of the Presbyterians, at Westminster church of the same city; the Minnesota district of the American Lutherans and the 65th session of the Universalists of the state. Distinguished visitors included Dr. H. H. Halley of Chicago; Dr. Alexander P. Shaw, Negro minister of Los Angeles; Dr. John W. Elliott of Philadelphia; Dr. Hugh Thompson Kerr, moderator of the Presbyterian general assembly; Dr. R. E. Speer; Dr. Karl Block of the Episcopal church. Among the new officers, George M. Palmer is the president of the Baptist union, and Dr. W. R. Harshaw is moderator of the synod of Minnesota. Interdenominational gatherings have included a state church worker meeting at Mankato, Oct. 21-23 under the auspices of the Minnesota council of religious education (Miss Margaret Slattery of Boston and Dr. Clarence True Wilson of Washington, D. C., were the chief speakers), and a twin city Christian Endeavor mass meeting at Westminster Presbyterian church on Oct.

21, when Dr. D. A. Poling, the president of the World C. E. union, gave the address.

Lutheran Merger

Attention has been called before in this column to the epoch-making event in Lutheranism which culminates Oct. 29 at Central Lutheran church, Minneapolis. Seven synods, Norwegian Lutheran, Augustana, Norwegian Free, Iowa, Ohio and Buffalo and United Danish Lutherans, with an aggregate membership of 1,500,000 and with 7000 churches will combine to make up the American Lutheran conference. The proposed constitution of this new body allows the largest amount of autonomy to the several bodies and yet assures cooperative effort. May their tribe increase among the other 200 odd factions of Protestantism!

Father Sheen at The University

That was a great speech on "The Belief in God and the Necessity of Religion" that the professor of theology of the Catholic university gave Oct. 23 in the Cyrus Northrop auditorium. How scathing for the Mr. Facing-both-ways! Toleration, he declared, applies only to persons and never to principles. He protested against the outside critic of religion who never exemplified any himself. We might expect that "once in a while he says his own prayers." In a day of ecclesiastical pussy-footing, it is refreshing to hear such a convocation address.

* * *

New Pastors in Minneapolis

Both Westminster Presbyterian and Hennepin Avenue Methodist churches, Minneapolis, have welcomed new pastors this past month. Dr. Edwin F. Rippey was installed at Westminster Oct. 2, and in his address to the church federation meeting on Oct. 21 sounded a fine note of cooperation. Rev. Richard C. Raines has already won the hearts of his people and record congregations are announced at Hennepin avenue. Rabbi Albert I. Gordon was installed in the pulpit of Adath Jeshurun synagogue, Minneapolis, on Monday, Oct. 27. Dr. David Bryn-Jones of Trinity Baptist church gave greetings.

And So Forth

Rev. Emmanuel O. Stone, beloved leader and pastor for 35 years of St. Paul's Swedish Lutheran church, Minneapolis, died on Sept. 28. . . . A memorial chapel, presented in memory of Dr. Samuel N. De-nard and to Temple Israel, Minneapolis, was dedicated Sept. 19. . . . Dr. F. F. Gullixson was installed Oct. 16 as the new president of Luther theological seminary, St. Paul.

W. P. LEMOX.

hall, under the leadership of Professors Graham, Holt and Kincheloe, and these are open to the general public.

Death of Dr. George Elliott,
Methodist Editor

Rev. George Elliott, editor of the Meth-

Special Correspondence from Chicago

Chicago, October 31.

THAT was a striking phrase used by Col. Arthur Woods, director of federal activities for the relief of unemployed workers. "We are in a race with human misery!" Unfortunately, however fast we

work, a vast amount of human misery resulting from forced idleness cannot be

avoided. In our city the volume of distress is appalling. Energetic and intelligent efforts are being made. The governor's commission includes some of the strongest men in the state, representing industry, finance, organized labor, social work, and religion. Newspapers are publishing free advertising of "help wanted," and urging that work be found for the unemployed. Results are evident in my own block—folks are having odd jobs, painting, carpenter work, and so forth, done which, otherwise, would wait until spring. A newspaper which in past years has organized "Good Fellows" to provide Christmas cheer for the needy is expanding the plan to have needy families, of which it is anticipated that there will be 75,000, carried through this workless period. Another newspaper which has been operating a plan for the care and rehabilitation of the fifty neediest families each year hopes greatly to increase the number cared for this year. William Wrigley, jr., has rented and made available for the housing of homeless men a large building on north Union street, and a group of women have taken over the old criminal court building for the same purpose. Some construction work is being started. Social agencies are carrying on vigorously but are facing enormous deficits. And yet, everything that is being done is woefully inadequate.

Some Effects of Unemployment

In the "Voice of the People" in one of our daily papers less than a week ago there appeared a letter from Miss Jessie Binford, director of the Juvenile Protective association, one of the most useful of our social agencies, in which she pleaded that money and personal service be liberally given the various relief organizations in this time of urgent need. I cannot refrain from quoting a few sentences from her letter which gives an insight into what unemployment means in terms of the breaking down of morale, as seen by the social worker. "Unemployment means insecurity," Miss Binford says, "and the lessening of self-confidence and the courage of men and women and boys and girls. It means that spirits are broken and that few inhibitions are left. Our child labor laws are breaking down, children are out of school, for they have no food or clothes; men are deserting their families, girls are going into prostitution for purely economic reasons, boys are turning to crime, which is profitable and where jobs seem to be always open. One feels more and more the bitterness in the hearts of those who are facing a situation which they cannot

understand and before which they are helpless."

* * *

"The Trigger Finger Writes"

Of course a gang killing in Chicago is no longer news, but the killing is lifted somewhat out of the general ruck when the killee is a former friend and partner and present bitter enemy of Scarface Al Capone. Last week Joe Aiello, millionaire chief of the Unione Siciliana, head of the northside bootleg ring, and said to be the chief threat to the Capone rule of Chicago, was wiped out. Machine guns placed in windows of an apartment across the street from the home of a friend whom he was visiting pumped over sixty bullets into his body as he was leaving. The "I will" spirit of Chicago seems to have been transferred entirely to the insolent rulers of this invisible empire who go their ruthless way in contemptuous disregard of the so-called forces of law and order. One senses a feeling of helplessness and resignation to the inevitable on the part of many citizens. Well, if we cannot soon get an administration of this city of a vastly different caliber from that under which we are now suffering, it is impossible to predict to what depths we shall sink.

* * *

We're Not All Bad

A survey just completed and published states that, for the year ending Sept. 30, more than \$160,846,000 was given in the Chicago area to philanthropic purposes. The contributions include those made to churches, educational institutions, hospitals, dispensaries, public health services, visiting nurses' associations, organized charities, the fine arts, reform organizations, medical research; institutions for children, the aged, and the blind, deaf and otherwise deficient; individual gifts to worthy individuals and miscellaneous social and philanthropic activities.

* * *

Wet and Dry Debates

The subject is being given an airing; and yet it is very doubtful if the general interest in the subject anywhere nearly justifies the space given it in the press. Former Senator Wadsworth and Col. Raymond Robins debated "What Shall We Do With Prohibition?" under the auspices of the Chicago forum in Orchestra hall, Oct. 16. The subject was again debated before the Woman's City club, Oct. 23, Miss Jane Addams and Dr. A. D. Bevens espousing the dry cause and Mrs. M. B. Kelley and Dr. Ralph Hammill the wet.

* * *

And So Forth

The lamented death of Dean Frank G. Ward of Chicago theological seminary removes a man of sound scholarship, marked administrative gifts, and most gracious personality.

CHARLES T. HOLMAN.

Ventures in Belief

edited by
Henry P. Van Dusen

This volume of "Christian Convictions for a Day of Uncertainty" is the work of a group of men and women alive to the trend of modern religious thought. There are articles by Bishop McConnell, Henry Sloane Coffin, Harry Emerson Fosdick, Rufus M. Jones, and many others. William Adams Brown says "I do not know any book which in the same compass says so many helpful and timely things." \$2.00

Christ in the Gospels

by Burton Scott Easton, D.D.
author of "The Gospel Before the Gospels," etc.

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—Boston Transcript. \$2.00

The Fishermen's Saint

by Sir Wilfred Grenfell

author of
"The Labrador Doctor," etc.

This is the rectorial address delivered at the University of St. Andrews by "Grenfell of Labrador." Dr. Grenfell's subject is St. Andrew, the impulsive as well as the practical saint. \$1.00

St. Paul's Ephesian Ministry

by G. S. Duncan, B.D.

Professor of Biblical Criticism in the University of St. Andrews, Scotland

This book throws new light upon Paul; it re-invests with life many personalities connected with him who were before little more than names, and attacks with skill and thoroughness vital problems of the New Testament. \$2.75

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odist Review, New York city, died Nov. 2 at the home of a nephew in Flint, Mich., at 79 years of age. Dr. Elliott was at one time a pastor in Washington, D. C., and also ministered to a number of Philadelphia churches. He was chosen editor of the Review by the general conference of the church ten years ago. He held the

post of field secretary of the Methodist board of foreign missions from 1907 to 1910.

Dr. Sockman Writes Religious Articles for Harper's

Dr. Ralph W. Sockman, of Madison Avenue Methodist church, New York

Special Correspondence from China

Peking, September 27.

SINCE our latest letter, this city has again changed hands. The Shansi forces have retired peacefully and troops from Manchuria have assumed control. The overturn has made about the same disturbance in the life of Peking as a change of administrations makes upon Washington. If

Peking Again Changes Hands

American presidents had military guards of honor such as most governors of states have, and they numbered in the scores of thousands, and if the soldiers of the outgoing executive marched out of the capital on the morning of inauguration day while the troops of the new president marched in during the afternoon of March 4, the parallel would be most exact. No one with whom I am acquainted knows with any certainty what the realignment may mean. Adherents can be found for four major points of view. The first is that Marshal Chang of Manchuria has intervened on the side of the recognized national government, and honestly intends to support the Nanking regime. Against this supposition is the inexplicable fact of his bringing "within the great wall" a very much larger number of soldiers than would have been necessary to evict the forces of General Yen Hsi-shan of Shansi. Many therefore believe that the move is a ruse and that once the Manchurian forces are strategically placed, another attack upon the government will begin with Chang, Yen and Feng cooperating. Others who do not believe that there is any such agreement between the war lords of the north nevertheless think that once the Manchurian marshal has intervened in political and military affairs south of the great wall, it will only be a question of time until he is "at outs" with Nanking on one or more major points of contention, notably the disposition of the customs revenues from the port of Tientsin. The fourth guess is that the Manchurian has taken advantage of the weakness of the two contending groups to come south and collect the taxes and customs of Peking and Tientsin as long as he is able to do so without fighting. When serious opposition presents itself, he will retire peacefully again into his own provinces to the northeast. The principal argument in support of this fourth point of view is that Mukden's finances have been very low since the huge expenditures had to be made during the unofficial war on the Russian border last year over the Chinese-Eastern railway.

Famine Worker Seeks Relief

Findlay Andrew, veteran missionary and famine relief worker of Shensi and Kansu, has at last come out of the interior for a long-needed break from harrowing experi-

ences that would long ago have broken most men. The writer asks for no better proof that man may draw upon the inexhaustible resources of the infinite than the fact that Mr. Andrew is alive and reasonably well. A columnist in a local paper observes that if inconspicuous and unsensational heroism had its just and proportionate recognition, this city would have prepared a welcome for Findlay Andrew which would have rivaled the receptions given by New York to its favorite aviators.

Plague Spreading in Famine Districts

Elmer W. Galt, missionary of the American board in Fenchow, Shansi, writes to the press to report the rapid spread of the plague throughout the famine areas. Medical authorities state that the scourge may be expected to get steadily worse during the autumn as the rodents follow the harvested grain in from the fields to the granaries and threshing floors of the villages. Unless adequate precautions are taken, the whole country of China and later the world may pay dearly for its indifference to the plight of some millions of starving persons. The China international famine relief commission reports that famine conditions will continue to be acute over the winter in 12 large counties and that more than a half million additional victims will almost certainly die before the early harvests of next summer, assuming that there is such a harvest.

Kagawa Criticizes Japan's Policies

Dr. Toyohiko Kagawa of Japan recently spent several weeks in China, the chief occasion of his visit being the general conference of leaders of the general assembly of the Church of Christ in China. He won his Chinese hearers by his first introductory sentences when he expressed his disapproval of and regret for Japanese policies with regard to China in the past and said: "I love Japan very much and for that reason, I am serving the nation. But I never forget that I am a citizen of the kingdom of heaven first. I belong to God first, and then I belong to Japan." It is reported that he refuses to visit Korea as long as that country is denied her freedom, believing that his message would be hopelessly compromised by the actions of his fellow-countrymen there.

Educational Regulations Provoke Sharp Debate

Dr. T. T. Lew, in an address to the 1930 meeting of the council on Christian higher education in China, points out a fact which is usually overlooked in discussions of the government regulations

(Continued on next page)

city, is writing three articles on the general theme, "The Morality of Tomorrow," which will appear in Harper's Magazine

in the November, December and January issues. His articles are to be entitled "The Vanishing Sinner," "The Mistakes of

CHINA CORRESPONDENCE

(Continued from preceding page)

concerning education in this country. The ministry of education recognizes only two classes of schools, government and private. The Christian institutions have the same privileges as privately endowed Chinese colleges and universities, and conversely the same restrictions apply to all. It should also be remembered that a good many Christian leaders believe that the loyal acceptance of all government regulations can result in benefits which will outweigh the handicaps. It is less than a decade since Christian schools were without any standing in the Chinese educational system. We hope in a future letter to present an interview with some outstanding missionary leader who believes that the so-called anti-Christian edicts are by no means an unmitigated evil. Differences of opinion on this point have severely strained relationship in many places. When the American Presbyterian mission decided not to seek registration of its boys' middle school in Paotingfu, the Chinese principal of the institution secretly sought and obtained such registration on his own initiative. The mission thereupon discharged him but he refused to give up his place, held a summer school in the premises, and announced the opening of regular work in the autumn. The local authorities have upheld the principal so that the mission has been powerless to do anything more than withhold financial support. The motto of illegal use of property has been referred for negotiation to the American legation.

Bishop Defends Razing Mission Schools

Dr. William C. White, Anglican bishop of Honan, has issued a statement concerning the report that he had ordered the buildings of all schools of his mission torn down "to prevent their falling into unfriendly hands." His orders were given after consultation with the authorities of his mission in Canada. He makes the following points: 1. Mission middle schools were established in order to provide a thorough general education in a Christian environment. Government regulations make this objective impossible. 2. It would be a breach of faith to use such buildings and equipment for a solely educational work without a direct mandate from the donors. 3. However narrow, ill-advised and reactionary we may consider such a (government) policy to be, we must concede that the government has a legal right to do what it considers proper in the matter. 4. Lying empty, buildings are a heavy liability in repairs and maintenance and general depreciation. They are a nuisance in that it is almost impossible to prevent their occupation by the military or government bureaus. Various buildings are therefore being razed and rebuilt for different use in other locations. Such taking apart and "reassembling" is the Chinese equivalent for the moving of a frame structure in the west. The bishop concludes his statement thus: "I am strongly of the opinion that for the interior of China the church will

not lose by relinquishing mission schools, but will stand to gain. . . . Present conditions demand a radical change. Our chief concern in an educational line must now be, first, the education of the children of Christians in a Christian environment, which can be provided for them in great measure even when attending government schools; second, the special training of church leaders; and, third, the more systematic development of religious education throughout the Christian constituency in general.

* * *

Mission Force Again On the Increase

The new issue of the directory of Protestant missions in China lists 6,346 missionaries employed by the societies on April 1, 1930, as compared with 8,250 on January 1, 1927. This is a net increase of 811 over the corresponding date in 1929 and of 1,183 over the same date in 1928. An analysis of all the figures justifies the editor of the Recorder in the belief that current new arrivals are much below that of the preceding decade, but that the number of workers actually on the field at present is about 82 per cent of the number normally in China at any given time, prior to the widespread evacuation of areas in central China in 1927.

* * *

And So Forth

A. N. Cameron, one of the few westerners who elected to remain in Changsha when the capital of Hunan was captured and sacked by communist-bandit troops, writing after that experience, strongly recommends the importance of simpler, Chinese-style buildings for all mission stations in the interior and the wearing of Chinese garb by all inland workers. . . . Dr. Hu Shih, leading scholar and author, continues to "stir the animals" from time to time with articles, addresses and interviews. His latest published work urges the thesis that China's real enemies are not imperialism or capitalism but poverty, disease, ignorance, corruption and civil war.

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Says E. H. Stranahan of Penn College, in the American Friends: Very valuable to young people, but more especially to leaders who need the broad outlook on vocation, and who, in guiding youth, should reach for fundamental principles of vocational choice.

Says the Expositor: His book deserves the serious study of all Christian leaders. He would have an individual test a seeming call first by a candid examination of one's natural ability, and secondly by its demonstrated value for increasing social efficiency.

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Chicago Seen as Nation's Strategic Center

Rev. James De Wolf Perry, primate of the Episcopal church in America, recently visited Chicago, with his special mission to speak before the Episcopal clergy of the city, and while here he made the statement that he considered Chicago and the middle west "the strategic center of the future, not only for the church and organized religion in general, but for education as

well." Pres. F. C. Eiselin, of Garrett institute, recently made the statement that "if there is any other city having a greater registration of theological and divinity

students in its educational institutions than Chicago, it could only be Rome." Dean Mathews says that it is probable that "the number of students studying in such

Coast Congregationalists Confer

Berkeley, Calif., October 10.

THE Pacific Slope Congregational congress which met this year in the First church, Berkeley, had as its theme, "Conform or Transform." The opening lecture by Dr. Charles E. Jefferson on "Why Has Religion

Dr. Jefferson Blames War Fallen on For Religious Loss Evil Times?"

was given in Wheeler auditorium on the university campus. The speaker dealt a smashing blow at the great war as the chief cause of the evil days on which religion has fallen, saying, "All the nations which stumbled out of the reeking slaughter-house of the world war were poorer than they were when they went in. All the principal participants of the war were Christian nations except some Shintoists and some Mohammedans who were dragged down into the seething cauldron because they were so tied to Christian nations that they could not escape. The war was born in central Europe where the Bible had been read longest, where Christian churches were thickest. It was in the cradle of Christendom that the hell-broth was brewed which bubbled over and scalded the world. The war left us shell shocked and spiritually bewildered. We shall suffer for a hundred years to come. It has raised the question: what kind of a God is there to have allowed these millions to be slaughtered? It has raised the questions: What is the church for? What is religion? If religion were able to accomplish anything, why didn't it save the world from slipping into hell?"

Thinking Needed to Save From Superstition

In his lecture on "What Can We Do for Religion?" Dr. Jefferson said: "We can try to keep the spirit of religion sane. It has a tendency to degenerate into superstition. We can use our mind. We can reverence facts. We can stand up for the truth. We can give up old ideas as soon as they have been proven erroneous. We can keep religion thoughtful. The remark often heard that it does not matter what you believe if you do the best you can is insufferably silly. Everything depends upon what a man believes. It is its ideas which have kept Christianity alive. We cannot get on without thinking. There is nothing which the church needs more at the present time than deeper thoughtfulness. We need to think more. Jesus was a thinker. He was a teacher of ideas."

Moderator Holds Church Must Win Peace

In his keynote address Dr. Fred B. Smith, moderator of the National Congregational council, said: "A titanic contest is on. Upon one side the forces of God, of good will and enduring peace are aligned. Against them are the delayed statesmen and militarists who still believe in the 'ennobling qualities of war' plus the powers of darkness. The final result is in

doubt. Another fact is that if the teachers and preachers of peace should cease their efforts, the nations would drift straight into another war. The place and date would be the only unknown elements. With these things in mind I take it the most important thing before this congress, and similar assemblies throughout the world, is to organize to carry on a relentless crusade of inspirational and educational meetings and functions in behalf of this hope of abiding peace. The world situation more and more reveals the frightful grip which the war psychology has on the world. The world is waiting for a triumphant Christian church to be truly Christian by the standards of Jesus enunciated in his lifetime and recorded in the four gospels. The utterances of great men have put in concrete form that which many of us believe, viz: that the Christian church will have to win this issue of world peace if it is ever to be won."

Religion and Economics

One of the outstanding addresses of the congress was that of Rev. Theodore K. Vogler, pastor of the First Congregational church of Walla Walla, Wash., who spoke on "Transform or Conform in the World of Economics," saying: "Most of us are aware that our congregations have to be spoon-fed on the social gospel. If we have not lost a few fat subscriptions by trying to humanize industry, we know those who have. Most of us agree that it is becoming increasingly difficult to stand for a thorough-going social gospel. Today the odds are against it. Again, we are challenging militarism. For the growth of the money empire is accompanied by the growth of militarism. Gold must be protected; hence the army and navy are properly called a 'police force' and must be made more adequate. Suspicion of foreign powers grows into fear and the hysteria that others want what we have. First of all, we should admit that for better or worse the church finds itself today in the midst of an economic and industrial order, highly organized and bafflingly complex, brilliantly directed, efficiently managed, bringing numerous comforts within the reach of many, and releasing scores for greater leisure. We do not propose wrecking the system but overthrowing its false gods. We propose to animate it with a higher ideal of excellence. It is the concern of the church to bring to our present order a new will, a new motive and a new vision."

Offsetting Pessimism

A group making an honest appraisal of the moral conditions of the world today is always in grave danger of generating, through their discussion, an atmosphere of discouragement. It is no reflection on the speakers of the congress to say that in the

(Continued on next page)

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Baltimore Disciples Promote Institute of Human Relations

On Sunday evenings through the autumn

First Christian church, Baltimore, Md., is sponsoring a "community institute of human relations," with lectures by Bal-

COAST CONFERENCE

(Continued from preceding page)

treatment of the topics assigned to them they could not wholly avoid that undesirable result, much as they might have wished to do so. The address which furnished the antidote to the pessimism which seemed to settle over the congress on the last day was that of Dr. O. W. S. McCall, pastor of First Congregational church, Berkeley, who spoke on: "Write That Madness Down." The speaker drew a parallel between the Elizabethan age in England, with its movement outward both in thought and in action, and this present moment in Christianity, exemplified conspicuously in the speeches of the congress. With Alfred Noyes' Drake as illustration, Dr. McCall drew attention to those requisites which in all ages have built the empire of Christ. Drake, glowing with "the vision of the imperious years to be," talks to Walsingham as Christian men of progressive, devoted, and ambitious spirits talk to one another today, as conscious of the impossibility of compromise with evil as Drake was conscious of Protestant England's inability to keep her soul and submit to the militant arrogance of Roman Catholic Spain. Men of today are pushing out of ancient harbors into new seas, planting the flag of Christ's kingdom on remote shores. Contesting his right and authority on Spanish mains where yesterday he was only despised: social righteousness, economic justice, rational patriotism, national responsibility, international peace, and interracial respect. The speaker referred to Drake's checking himself with a sudden charge of madness for such dreaming. Walsingham, kindled, cries: "Write that madness down! ay, write it down, that madness plan of thine, sign it, and let me take it to the queen."

Resolutions Adopted

The findings committee condensed into these words the temper, convictions, ideals and hopes of the 900 delegates: "The church has been subtly influenced and has allowed itself to be conformed in a real measure to the prevalent materialism of modern life which manifests itself in a social order in which property is valued above personality, in the rising cult of nationalism breeding war, and in the unchristian tendencies of much modern thought with its attendant attitudes of cynicism and pessimism. The church needs to face all these facts squarely and unflinchingly accept its due share of blame. We realize the gigantic proportions of the modern opponents of the Christian life. We remain undaunted. We affirm the indispensability of religion. We feel that the religion of Jesus alone can give to the human heart satisfying answers to its ultimate questions, bringing direction, poise and power in the midst of the confusion and stress of circumstances, supplying the vision of a world transformed into the kingdom of God, and furnishing the dynamic which makes men sharers with God in creating this kingdom. We hear

the call for leadership, open-minded and courageous leadership that will withstand the lure of comfort and position, leadership that will rethink and fearlessly proclaim the basic concepts of Jesus and a leadership that will, when occasion warrants, lead in social action. We call for an heroic church membership infused with divine discontent over the unchristian forces that permeate our social order; a church membership that will rally around its leaders when they address themselves to unpopular issues, a membership that, refusing any longer to conform, sets itself steadfastly to the task of making Christian the spheres of modern thought, business, racial contacts and international relations.

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Pope Will Not Broadcast Message Over Radio

The director of the new vatican radio station announces that Pope Pius XI will not address the world over the radio. "When the pope addresses the world he does it through an encyclical to his bishops," the director advises.

Roy L. Smith Will Remain In Minneapolis

A report has been going the rounds of the Methodist weeklies that Rev. Roy L. Smith, of Simpson Avenue Methodist church, Minneapolis, had succeeded Rev. Charles L. DeBow at First church, Cleveland. Both pastors, according to authoritative information, continue in their respective pulpits.

New Editor of "Record of Christian Work"

Dr. A. P. Fitt, who is a son-in-law of D. L. Moody and has been associated with the Record of Christian Work for the past 11 years, has been elected editor of that publication.

Death of H. W. Farrington, Writer of Hymns

Rev. Harry Webb Farrington, a mem-

ber of the New York eastern conference of the Methodist church, and widely known as a poet, lecturer and author, died Oct. 25 at the Methodist hospital, Brooklyn, from injuries suffered in a fall last July. Dr. Farrington's prize hymn, "I Know Not How That Calvary's Babe" has been widely printed and sung.

Bishop of Worcester Dies Suddenly

Rt. Rev. Ernest Harold Pearce, bishop of Worcester, collapsed on a London street Oct. 28, and died while being carried to the hospital. Dr. Pearce was 65 years of age, and had held the post of bishop of Worcester since 1919.

San Diego Loses Pioneer Disciples Preacher by Death

Rev. W. E. Crabtree, for 35 years minister at Central Christian church, San Diego, Cal., died at Santa Ana, Cal., Oct. 23. Dr. Crabtree was popular with all classes and fellowships in San Diego.

A Church Merger in Cincinnati

Linwood Methodist church, Cincinnati, has been merged with the Hyde Park Community church of that city, which will now have a total resident membership of 1401.

Memorial Service for the Late L. F. Benson, Hymnologist

At a memorial service held at Second Presbyterian church, Philadelphia, to the late Dr. Louis F. Benson, minister and hymnologist, Rev. Alexander MacColl presided, and Dr. Henry van Dyke, Dr. W. C. Covert and Dr. Lewis Mudge were among the invited speakers.

Chicago Presbyterians Hold Retreat

At this year's retreat of Chicago Presbyterian ministers, held last month at River Forest, Ill., Presbyterian church, the general theme was "The All-Sufficient Christ." The needs of the individual, the churches, and the city community were given consideration.

BRITISH TABLE TALK (Continued from page 1391)

the Spectator. . . Theological readers will welcome "Mysterium Christi," a volume of essays by a group of German and English theologians. Some of them are of remarkable value, one in particular by Kittel, but all are on a peculiarly high level. . . It has been a late autumn; the leaves have remained green longer than usual; now they are falling fast; but the Sussex downs as I tramped them last week were still almost in their September garment though St. Luke's summer was at hand. . . The vicar of Pelton in Durham apparently forgot in what century he was living when he excommunicated three of his parishioners who had given evidence in an action taken against him. He had certain illegal ornaments in his church; the case was brought before the ecclesiastical authorities who found him in error; at once he excommunicated three of the witnesses against him! The bishop acted at once and firmly, and the excommunication was withdrawn last Sunday. . . They say that an intrigue against Mr. Baldwin is gathering strength.

EDWARD SHILLITO.

Dr. Sizoo Added to Presbyterian Mission Board

Rev. Joseph R. Sizoo, of New York Avenue church, Washington, D. C., has been elected by the Presbyterian board of foreign missions as one of its members.

Detroit Minister Declines Canadian Call

Rev. J. W. G. Ward, minister at First Congregational church, Detroit, has declined a call to the pulpit of the Dominion church, Ottawa, Can.

BOOKS RECEIVED

- England's Greatest Statesman, a Life of William Pitt, by E. Keble Chatterton. Bobbs, \$4.00.
The Decline of Merry England, by Storm Jameson. Bobbs, \$3.00.
The Way of Prayer, by Peter Ainalie. Christian Temple Press, Baltimore.
Crime and Criminal Law in the United States, by Harry Best. Macmillan, \$6.50.
Gentlemen All, by William Fitzgerald. Longmans, \$2.00.
As We Were, a Victorian Peep Show, by E. F. Benson. Longmans, \$4.00.
This Pure Young Man, by Irving Fineman. Longmans, \$2.00.
The Wives of Men, by David McCloud. Longmans, \$2.00.
Henry Irving, by Gordon Craig. Longmans, \$3.00.
Here Comes Pancho Villa, the Anecdotal History of a Genial Killer, by Louis Stevens. Stokes, \$2.50.
Liberty and Religion, the First Century of the British and Foreign Unitarian Association, by Sydney Herbert Mellone. Beacon, \$1.50.
Christianity and the Religious Drama, by R. H. U. Bloor. Beacon, \$1.10.
The Divine Element in Art and Literature, by W. L. Schroeder. Beacon, \$1.50.
The Longer Day Anon. Bobbs-Merrill, \$2.50.
Fortitude, by Hugh Walpole. Modern Library, \$95.
The Medici, by G. F. Young. Modern Library, \$95.
The Best Plays of 1929-1930, edited by Burns Mantle. Dodd, Mead, \$3.00.
The Revolt Against Dualism, by Arthur O. Lovejoy. Open Court, \$4.00.
Joan of Arc, by M. D. Holmes. Winston, \$2.50.
After Christianity—What? by Theodore W. Darnell. Brewer & Warren, \$3.00.
Abe Martin's Broadcast, by Kin Hubbard. Bobbs-Merrill, \$1.50.
The Prophetic Ministry, by Francis J. McConnell. Abingdon, \$2.00.
The Management of Young Children, by William E. Blatz and Helen Bott. Morrow, \$3.00.
Hinduism Invades America, by Wendell Thomas. Beacon Press, \$3.00.
China, the Collapse of a Civilization, by Nathaniel Peffer. John Day.
When the Brewer Had the Stranglehold, by Ernest Gordon. Alcohol Information committee, 150 Fifth Ave., New York, \$1.50.
Many Captives, by John Owen. Lippincott, \$2.50.
Christianity Past and Present, by Charles Guignebert. Macmillan, \$4.50.
What Do Present Day Christians Believe? by James H. Snowden. Macmillan, \$2.50.
Adventures in Money Raising, by Cornelius M. Steffens and Paul P. Faria. Macmillan, \$2.50.
Religious Education of Adults, by W. Edward Rafferty. Revell, \$1.50.
Affirmations of Christian Belief, by Herbert A. Youtz. Macmillan, \$1.00.
Farrar, \$1.00.
Life in College, by Christian Gauss. Scribners, \$2.50.
A Faith That Works, by Canon E. S. Woods. Smith, \$4.00.
Mysterium Christi, edited by G. K. A. Bell and D. Adolf Deissmann. Longmans, \$6.00.
Bible Stories and How to Tell Them, by William J. May. Cokesbury, \$1.50.
Worship Through Drama, by Ryllis Clair Alexander and Omar Pancoast Godlin. Harpers, \$5.00.
Mary's Assumption, by Raphael V. O'Connell. S. J. America Press, \$1.50.
Anima Christi, by F. P. LeBuffe, S. J. America Press, \$0.30.
Guide Through the Romantic Movement, by Ernest Bernbaum. Nelson.
A Compendium of Antioch Notes, by Arthur E. Morgan. Kahoe.
The Life of Christ, by I. B. Burgess. Univ. of Chicago Press, \$2.00.

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Massing for Prohibition's Greatest Drive

NO WONDER public sentiment against prohibition is gaining. The metropolitan press by and large seems to avoid printing the dry side of the story. Facts favoring prohibition are frequently lost in a maze of wet propaganda. Often items concerning prohibition are twisted into an argument against prohibition . . . a Federal officer is killed by a bootlegger with a criminal record of twenty years, and the news headline is "snooper killed".

Unfortunately for the common good, facts are distorted; editorials are assaults on prohibition; nothing is left unturned by the wet radical papers to discredit the greatest moral reform of the century.

The majority of the people in the most populous centers of the United States form their opinion from the mass of liquor propaganda. Why shouldn't they wonder about the benefits of prohibition? Why shouldn't they begin to think or act against the Eighteenth Amendment?

It's time to do something. Let's give the people the facts about prohibition. Despite the excellent work done by the religious and other law-upholding publications of the nation in telling the true story, much work is yet to be done. We must reach the masses, who read only the daily newspapers, whose thoughts and actions—and votes—are controlled by the papers.

Let's give them the real facts: that drinking has decreased; that crime has lessened; that the death rate has been lowered; that the standard of living has been raised;

that the nation as a whole as well as the individual has been materially benefited.

The people should know the truth about prohibition. Only the truth, told now in a forceful manner, will save prohibition.

The American Business Men's Prohibition Foundation after months of exhaustive research has gathered the facts that prove conclusively the great success of prohibition. It has given the facts, through its press bureau, to the newspapers of the country. Papers

that are fair have printed them. But many wet papers have ignored them—and it is to the twenty millions of readers of the wet press that we must give the facts.

To reach this mass of readers—most of whom are fair-minded and who will appreciate the truth—this Foundation is going to advertise nation-wide. Full pages of paid newspaper advertising will be published in wet as well as dry papers—to reach everybody!

The work of spreading the truth to the largest reading public can be accomplished in no better manner. Paid advertisements will tell the actual facts as they exist; the messages cannot be ignored, edited, or controverted by an unfair paper. It must be done now. It will be done!

Will you help?

Notice the partial list of the *Advisory Board* of this Foundation. In addition, there are 34 others of similar high character. Every member is listed in *Who's Who*. Every one is outstanding in his respective line of endeavor. They are backing this movement. Will you join them?

Let's Have The TRUTH About Prohibition

The American Business Men's Prohibition Foundation is incorporated in Illinois "not for profit" and is a voluntary association organized to collect, correlate and disseminate facts regarding the results of National Prohibition and its relation to the welfare and progress of the people of the United States. Your personal contribution, small or large, will help.

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☐ Send free booklet, "Let's Have the Truth About Prohibition".

Write your name and address in the margin below; clip this coupon and mail at once.

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